the Chaplain

Defining the Gospel

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The Chaplain and Creed
Essentials of the Christian Faith

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A Conversation About "Essentials"

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Berchtesgaden—Then and Now

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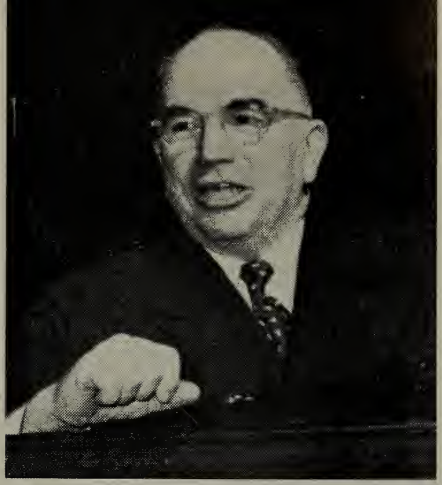

The Chaplain and Creed

An Interview with . . .
G. BROMLEY OXNAM—Bishop of the Washington Area of The Methodist Church; Chairman of the Methodist Commission on Chaplains; Member of the General Commission on Chaplains and Armed Forces Personnel

IT WAS AT Berchtesgaden last September, in the autumn grandeur of the Bavarian Alps, that Bishop Oxnam addressed some 80 chaplains and their wives on the subject "The Chaplain and Creed." No record was kept of the bishop's words, but his recollections of the conference hint at a great experience for all who attended.

The Methodist Church has some 500 chaplains in the service. These 80, who came from their stations in Europe and North Africa, represented 31 annual conferences, 30 colleges, and 15 theological seminaries. Their leaders included four of their bishops.

Not only did Bishop Oxnam address them on "The Chaplain and Culture," "The Chaplain and Crisis," and "The Chaplain and Creed." In addition, Bishop Gerald Kennedy of Los Angeles gave a course on homiletics which Oxnam described as "thrilling" and as equal to any of the Lyman Beecher lectures at Yale.

Bishop Hazen G. Werner of Columbus, Ohio, coached chaplains on how to meet counseling

problems. All the problems he discussed grew out of a questionnaire he had previously circulated among the chaplains themselves.

The fourth leader was Bishop Friedrich Wunderlich of Frankfurt, Germany, who addressed a fellowship dinner.

Asked about his message on creed, Bishop Oxnam said that he spoke of this in relation to three articles of the Apostles' Creed—the great affirmations about "the Father Almighty," "Jesus Christ . . . our Lord," and "the life everlasting."

"When you can honestly say, 'I believe in God the Father Almighty,' " said Oxnam, "then in all matters affecting your eternal welfare you are beyond the reach of any dictator." And his words brought to mind the ironic fact that he was speaking in a mountain fastness that only a decade earlier had been a stronghold of Nazi power. " 'This is my Father's world,' " said he. "It does not belong to any superman or supernation, any master race or economic class. It is not controlled by any form of determinism."

Referring to the present world struggle, the bishop said: "We deal first of all with the struggle for the minds of men. There are those who believe that man is but an incident in an inexorable historical process. They insist that reality lies in the process and man is incidental. They hold that social institutions and in large measure a man's philosophy are determined by the prevailing mode of production. This is the communist view. Communists cannot say, 'I believe in God the Father Almighty.' But the Christian is persuaded that God is his Father and that nothing can separate him from the love of God in Christ. Nothing stands between a man and the Father except his own will. The implication of this faith is freedom."

"When presenting creed," Oxnam told the chaplains, "don't get lost in abstractions. Present the idea alive in a Person. If the first article of the Apostles' Creed is primary, the second article is central: 'Jesus Christ his only Son our Lord.' Said Paul and Silas to their jailors: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' This is central. In Jesus of Nazareth the *Ultimate* became the *Intimate*. Henceforth God could be known as Christlike. We see his glory in the face of Jesus Christ."

Turning from the thought of God to the doctrine of man, Oxnam spoke of this in the light of the final articles of the Creed—resurrection and life everlasting. "When you know you are living forever," he said, "no one can beat you!"

Then he warned that "it isn't enough to discuss creed in terms of creedal affirmations. We need to test creed in action.

"Likewise, the atheism chap-

lains combat is rarely *theoretical* atheism. Few servicemen will list themselves as atheists. But for all that, many are *practical* atheists —and this is a more serious matter.

"We need laymen," said the bishop, "to give life to the faith, and we are getting these laymen today. John Foster Dulles is one. Whether right or wrong on particular issues, he is sincere. But you don't need to be secretary of state to serve the faith. You don't need to be prominent. The greatest service of all is rendered in the privacy of the home."

Here Oxnam quoted the late Archbishop William Temple, who said: "The most important of all educational factors is the conversation in the home."

"It's as simple as that—*conversation in the home.* Here creeds are tested and transmitted to others."

Questioned as to whether "the main stream of Protestant tradition" [see discussion on page 23] is more than a verbalism, Oxnam gave a ringing Yes. "On Reformation Day we are very close together," said he. "We all hold to the authority of the Scriptures as interpreted by free minds. We all believe that nothing stands between a man and the Eternal—all believe in the universal priesthood of believers. . . . But the Protestant tradition goes back far beyond the Reformation, of course. It is our way of receiving the *ecumenical* Christian heritage."

"Do you believe the chaplain has a special stake in ecumenicity?" the bishop was asked.

Agreeing quickly, he pointed to the uniquely ecumenical character of the chaplain's ministry. He warned, however, that "the ecumenical heritage is nothing that can be settled by a vote. It is something to be recovered, and interpreted, by a sharing back and forth. What we want is diversity in unity. As Reinhold Niebuhr says: 'The ecumenical movement is one of enrichment through sharing. It is a cross fertilization.' "

Incidentally, the bishop spoke also of cross fertilization between *cultures* and of the opportunity chaplains have to initiate programs that will result in cultural enrichment wherever American servicemen are stationed overseas.

"Some chaplains," he reported, "are making full use of this opportunity. Others need to be doing far more along this line. For just as the eventual reunion of the Christian community must be based upon the principle of diversity in unity and all that has been discovered in the age-long search for God must be conserved for the benefit of the new Christian church, so, too, the cultural riches of the centuries, now manifest in the national unit, must be preserved for the benefit of the coming world community."

Official U.S. Navy Photograph

The transept windows recently presented to the Cathedral of the Air, U.S. Naval Air Station, Lakehurst, N.J., are a memorial to Dr. Hugo Eckener, noted German pioneer in lighter-than-air flight. Capt. K. M. Krieger *(left)*, commanding officer of this station which since 1920 has been the center of the U.S. Navy's lighter-than-air activities, introduced Mr. P. W. Litchfield *(center)*, president of the Goodyear Aircraft Corp., who presented the memorial windows, and RADM E. B. Harp, Jr. *(right)*, who received them on behalf of the Navy.

ESSENTIALS of the Christian Faith

By RACHEL HENDERLITE

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The following article is an abridgment of a paper read before the Fellowship of St. James in Richmond, Virginia. It is followed in this issue by a discussion in which three chaplains take part, and by a final statement in which the author attempts to clear up some points at issue. (Miss Henderlite will be teaching this summer at Union Theological Seminary in New York City.)—Editor.

THE occasion for this paper is the need of every Christian group to identify and clarify the essentials of the Christian faith.

As a group of ministers, laymen, and professors of theology, you have proposed that we solemnly, and with no "minimizing" intent, raise the question: What is the minimum content of the Christian faith?

In agreeing to make the opening statement, I accepted the role of "goat" with the understanding that my job is merely to set forth a tentative statement, toward which the group can then direct its attack—as all men must in the best of good faith attack another's theology.

The Topic

I can think of a number of reasons for considering this topic seriously. Let me mention only three:

1. The threat of communism, as a rival faith with alarming vitality, drives us back to consider our own fundamental convictions. The sight of our Christian brothers in Communist-dominated lands capitulating or not capitulating to totalitarian demands, prompts each of us to ask this

searching question: For what would I be willing to die?

Would I be willing to die for the doctrine of the Virgin Birth?

Would I die for faith in the Incarnation?

2. A second reason for the topic is its vital relation to missionary work today. Increasingly we realize that much that we propagate is not Christianity but Western culture or denominational accretions to the Christian faith. We are driven again and again to ask: What is the pure gospel that we should struggle for and sacrifice to establish? Do I give my tithe to the Lord for teaching English to the Japanese, or for teaching American table manners to the African? Or, for that matter, for establishing the Reformed Faith as systematically set forth in the Westminster Confession? What is the Christian faith, for which I would give my life to the missionary enterprise of the church?

3. A third reason for the careful study of this question is the ever-growing division within our own church. The question of what is fundamental assumes immediate importance here, where one group claims to be sole guardian of the fundamentals of the faith. Are we divided on basic matters? If so, which one of us is out of line with historic Christianity? Or is it that both groups are partially out of line? It is a sober thought which ought to take both groups out of the hostility and suspicion of the ongoing battle to our knees and to our studies.

The Question

I had no trouble thinking of reasons for undertaking this project. My trouble came when I faced the problem of how to proceed with it. It is often not difficult to find answers to questions if you just know what questions to ask. I believe it was Reinhold Niebuhr who said that at one time he confidently thought he had all the answers and then he found that he was not asking the right questions. . . .

The question will have to be worded in a way that includes belief and life together, for the Christian faith is more than a series of doctrinal statements and cannot be reduced to that. If handed down as doctrinal propositions only, it dies. Therefore, I propose the question to you in this way: "If you were responsible for the transmission of the Christian faith in Japan, or Africa, or India [or the chaplaincy], and knew that you had few years in which you would be free to work, what would you include in your program in order to insure the survival of the Christian faith when trial comes?"

Godfrey Phillips speaks of the Christian faith as a "way of life" for which one is prepared to die. He puts it this way:

For if every country has its "way

of life" for which it is prepared to go to war and risk extinction, if every school and every regiment has traditions which are literally priceless, enlarging the little sojourn of the individual with the great spaces of the centuries, what is to be said of these greatest of all traditions and this way of life to which we owe all that we have of good, which must be communicated without loss to the next generation and to the next people?[1]

What are the elements of the Christian faith, or the Christian tradition, which have been passed down to us through the years and which we are expected to pass on to others in turn, that cannot be omitted if the faith is to survive?

The Heritage

Obviously something substantial has been received by the Christian church and is to be transmitted by the church. There is a body of belief and practice that can be regarded as the heritage of the church and that cannot be tampered with. This substantial heritage is not a matter for individual decision. It is *given,* and what has been given is pretty well agreed upon. Dorothy Sayers says:

> I find by experience there is a very large measure of agreement among Christian denominations on all doctrine that is really oecumenical. A rigidly Catholic interpretation of the Creeds, for example—including the Athanasian Creed—will find support both in Rome and in Geneva. Objections will come chiefly from the heathen, and from a noisy but not very representative bunch of heretical parsons who once in their youth read Robertson or Conybeare and have never got over it.[2]

There is evidence throughout the New Testament and, I think I may say with equal conviction, throughout the Old, that something had been revealed to certain persons and handed on to others, and it was expected that those to whom it was handed should be stewards or guardians of this something.

Paul speaks with real humility of the fact that he has been especially called and set apart to hand on something that has been given to him. "We are heirs," he writes. "We are partakers."

This sense of stewardship is clearest, I think, in the Corinthian letter. In I Corinthians 11 he commends the Corinthians because they have maintained the traditions, even as Paul has delivered them. In I Corinthians 15:3 we read: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day," etc.

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[1] *The Transmission of the Faith* (London: Lutterworth Press, 1946), p. 108.

[2] *Creed or Chaos?* (New York: Harcourt, Brace & Co., 1949), p. 36.

The precious possession Paul had received was the story of Jesus Christ.

And yet it was not a story only that Paul received and passed on. He used the same words exactly in writing of the Lord's Supper. In I Corinthians 11:23 he writes: "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed. . . ."

And he used almost the same words in speaking of the manner of life he expected of the Christians. "You learned from us [or you received from us] how you ought to live," he says in I Thessalonians 4:1. And in Ephesians 4:20 he writes, "You did not so learn Christ!"

The Christian people have been persuaded from the beginning that something substantial has been given to them, of which they are stewards entrusted with the responsibility of passing it on to others; and that substantial heritage of the church includes something more than a simple biblical story or a body of doctrine.

The Christian heritage is made up not merely of doctrine but of ways of life and worship as well. Here again Phillips is helpful:

> We have been far too exclusively intellectual, or moral, in our approach to the task of communicating a complete way of life, as if our business were done when we had provided an intelligible statement of ethical monotheism. Man does not live only on his mind, or conscience; he is equally a creature of habits and emotions, upon all of which we desire to see a Christian stamp. . . . We must avoid the . . . mistake of offering Christianity as if it were merely a spiritual idea, unclothed in outward form. We offer an embodied Christianity.[3]

The Essentials

I want to propose to you my belief that the Christian heritage is made up of five elements, all of which are necessary for the transmission of Christianity as a living faith: (1) *the preaching,* or the proclamation of Christ and what God has done for us through him (this is what the biblical theologians call *kerygma*); (2) *the teaching,* or interpretation of the meaning of these events we preach, a teaching that will take the form of systematic theology, creeds, and catechisms; (3) *Christian ethics,* or the way of life that is required as the inevitable outcome of our faith in these events and these creeds; (4) *a way of worship,* or ritual, which embodies these historical events and these historical truths in certain symbolic acts (through these acts of worship the individual may participate in these events and these truths, personally assimilating them into his own experience); and (5) *a fellowship in the church,* through which the indi-

[3] *Op. cit.,* p. 17.

vidual Christian may find community and support in the new life he has undertaken to live, and in which he may identify himself with the whole body of persons through whom the tradition has been preserved and passed on to him.

My proposal is that the Christian faith includes all these elements—these are its "minimum content"—and if any one of them is missing, the resultant faith is less than Christian.

Let us examine each of these briefly:

1. **The preaching.**—At the root of the tradition passed down to us is the historical revelation we find recorded in the Bible—a revelation conveyed by the story of Jesus Christ and what God has done for us in his life, death, and resurrection. This was the content of the preaching of the first-century church, the story of Jesus, who had come in fulfillment of prophecy. It is what we call the kerygma, or proclamation.

It includes also the Old Testament kerygma—the rescue of Israel from the Egyptians, the establishment of the covenant nation that through them all the nations of the world might be blessed, God's faithful love and care of Israel through all their long unfaithful years, Israel's continual refusal to be God's people. The Old Testament story is of a piece with the New. The Old makes the New understandable and is therefore part of the story we have to tell and should be included in the missionary message of the church. (While I might not be willing to die for the right to tell of Abraham's leaving Ur of the Chaldees, I would find it very difficult to *begin* my story of God with the manger at Bethlehem.)

2. **The doctrinal teaching,** or the explanation of the meaning of these events.—This is primarily the *doctrine of God.* It includes his creation of the world and his providence throughout history, controlling it according to his purpose. It includes the Incarnation and the Atonement—the meaning of the life, death, and resurrection of Jesus Christ as the great act of God for man's salvation. It includes the coming of God as Holy Spirit to take up his residence in the hearts of men and to lift them to a new level of living. And it includes the hope of the final return of Christ in glory.

Walter Horton, in a statement preliminary to the Amsterdam Assembly of the World Council of Churches, summed up the Christian affirmation of faith in these four items: Almighty God the Creator, Christ the Reconciler, the Holy Spirit our Comforter, and the hope of God's everlasting Kingdom. These, he said, "constitute the perennial framework of our faith. . . . These affirmations sum up between them the four

great acts of God—three already enacted and one yet to come—wherein the whole biblical drama of human history is comprehended."

Each of these doctrines is an essential part of Christian dogma and must be safeguarded as such.

One additional aspect of the problem may be mentioned here but should be recalled throughout this paper, for it is true throughout. The doctrine will itself be interpreted and amplified by each group that passes it on. It must be clothed in speech. Every believer, and certainly every teacher, will add his own flavor to it. This interpretation or amplification is not an essential part of the church's heritage of faith, although the doctrine itself is. Humility will compel us to recognize our inability to grasp the entire meaning of a divine act, and the inadequacy of theological formulas to express it. Thus, while we must safeguard the doctrine of the Atonement, we may not feel called on to die for Anselm's theory of the Atonement.

The counterpart of the doctrine of God is a distinctive *doctrine of man*—man's creation in the image of God; man's sinning and marring of that image; salvation by grace; and eternal life, or the resurrected life made possible by Christ.

I would not die for the doctrine of the resurrection of the body if by that you mean the transferrence of these aching bones and this gray hair into that other realm; but I would find vital to the Christian faith the doctrine which I believe to be the real meaning of the resurrection, that through Christ we are lifted from one way of life to another. These old selves are crucified with him, and a new birth or resurrection takes place, in which a new self is born. We have often so concerned ourselves to safeguard this precious flesh that we have overlooked the far greater truth that it is ourselves and not our flesh that is made incorruptible by Christ.

An essential part of Christian doctrine is the *doctrine of the Scripture* as God's chosen means of revealing himself to man. I would not die for a theory of verbal inspiration; I would be reluctant to carry such a doctrine to the mission field; but I would conceivably be willing to die for the right of every man to read the Bible for himself that he may hear God speak to him there.

3. **Ethics.**—The ethical teaching of the church is the demand for repentance which comes whenever man is confronted by the Incarnation and the Atonement. These acts of God in history set man in a new world and demand a radical change once he has seen the revelation. An essential part of the Christian faith is the call to new life.

Throughout the Christian literature of every age we find reference to the difference between two ways of life, one before Christ and one after Christ. It is expressed in the sharpest contrasts we can think of: death, life; darkness, light. The new Christian is told to put off the old man and to put on Christ. I am told that Paul uses the expression "in Christ" over 200 times.

Sometimes the church has made the contrast concrete by specifying what is required of the Christian and what is forbidden to him. The requirements usually include willingness to suffer for the faith, and love of the brother. Things forbidden include idolatry and, usually, covetousness and fornication (both of which are sometimes conceived as idolatry). The church recognizes that certain things are incompatible with the life in Christ.

However, detailed injunctions seem very often to forbid what is most deeply woven into the traditions of the society from which the Christian has come: in Africa, marriage customs; in Japan, shrine ceremonies. We are less quick to define these things for the church in America.

The question that arises in my mind is whether the church of any one age or any one people can precisely prescribe for another the content of these two ways of life: the behavior forbidden by the Christian faith, and the behavior required by the Christian faith. When the missionary tries to do so for the country to which he goes, does he not frequently fasten on items in that culture which have proved incompatible with Christianity as it has worked out in his own culture? And do we not then pass on a Western legalism that may result in death rather than life? Should we not pass on, as the heritage of the church, not the condemnation of particular practices indigenous to a people, but the proclamation of the gospel and the demand for repentance and new life, leaving each age and each culture to apply this demand to its own life?

In other words, I find the demand for repentance and the invitation to new life essential, but I would question the appropriateness of defining precisely the content of the new life.

4. **A way of worship embodying the historical events and the theological truths of the Christian religion.**—The importance of worship and of specific ritual acts as a way of assimilating individuals into the group is, I suppose, unquestionable. When ritual is tied to the historic events that brought the group into existence, it becomes an educational process of the highest value. It does not add any new content to the Christian faith, but it relates each new generation to the past, dramatizing the central act in the history

of the group, keeping it alive in the hearts of the people, identifying the individual with the great historic movement and the central beliefs of the group.

The Hebrew religion centered around the Passover Feast, which was a dramatization of the rescue of the Hebrews from bondage in Egypt and the establishment of the nation as the covenant people of God. Even the children participated in the celebration of the feast, the smallest child present asking the question, "What is the meaning of these events?" This provided the occasion for the formal telling of the story of the redemption from Egypt.

In the same way, the Christian church celebrates the *Lord's Supper,* as the commemoration of the central act in the redemption of God's people and the founding of the New Israel, the church. Through participation in this ritual, the individual identifies himself with all believers everywhere and appropriates into his own life the redemptive act of God by which salvation has been made possible. He too is led to ask, with the Hebrew child, "What is the meaning of these events?"

And the minister reads the traditional words: "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body. . . .'"

Without the opportunity to participate in the Supper, an essential element of the Christian faith would be lost to the believer.

Of equal significance is the other sacrament of the Protestant Church, *baptism.* As the Supper is the perpetuation of, and identification with, the central redemptive act in the life of the whole family of God, baptism dramatizes the appropriation of redemption to the individual. . . .

The significance of the church calendar, with its seasonal emphases, is the perpetuation of the great historic events of the church and the individual's participation in these events as though they were happening anew in his lifetime. Christmas ties us to the Incarnation, as Easter ties us to the Crucifixion and Resurrection—every man, woman, and child of us who takes part reverently in the celebration of these days.

These *holy days,* like the sacraments, also tie us to the body of Christians everywhere today who are also brought into being by these events; and they identify us with the Cause for which these events took place and turn our eyes forward toward the consummation of God's plan and purpose for the world. Consequently the sacraments and the Christian holy days may be regarded as essential to the transmission of the faith.

5. **The fellowship of the**

church.—It is apparent in all the discussion so far that an essential part of the heritage of the Christian faith is the visible church, the body of Christian people who hold these beliefs in common, who cherish this pattern of life, who practice these ritual acts. The church is the body of persons who have been given the tradition to pass on and to whom the individual looks for the tradition.

The importance of this corporate aspect of the Christian church became apparent this week, after I had written these words, when two students interested in missions came over to ask me the question: How can one preach the gospel to individuals in other countries when for them to accept the gospel cuts them off from both family and nation? This question served to highlight for me the utter necessity for the church as a present reality. The church supplies the "nation" to which the Christian now gives allegiance, the "family" to which he belongs. It provides a community to replace the old community and thus provides support for the Christian in the new life he has entered. This is true not only in a mission country but in America as well.

Thus the church plays a dual role. It is at once a part of the Christian heritage to be transmitted and the means by which the transmission takes place.

D. T. Niles, in his little book *That They May Have Life*, says:

> In many of the villages of India, the Church is the first item of the Evangel which those poor and simple people accept. They find in its life a release from the oppression of centuries, and once in it they gradually discern what the springs of the Church's life are. They partake in its worship and are led by that worship to understand and believe in the Lordship of Christ. It is easier, where the chance exists, to present the claims of Christ through worship than through argument.[4]

Participation in church life is essential. To be sure, no amount of social tradition and creedal statement can take the place of the individual's own experience of God; but the individual's experience is not and cannot be Christian unless it contains the present fellowship and work of the church and the hope of the future Kingdom. The individual must know that the God who speaks to him is the God who spoke to Abraham and Moses and Hosea, and who spoke at last in Jesus Christ and who will come again; and that the message God speaks to the individual today will be essentially the same message he has spoken to his people in former years and will speak in all future days.

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[4] New York: Harper & Bros., 1951. Pp. 69-70.

Conclusion

By way of summary, let me say that in my search for the distinctive and essential content of the Christian faith, which the church has held on to as its own heritage, I have found not a body of doctrinal statements alone but a distinctive culture pattern characteristic of the people of God and marking them forever as a "peculiar" people. For to say, "I believe in Jesus Christ" is to commit oneself (1) to the acceptance of a sequence of events as acts of God in history for man's salvation, (2) to a body of dogma which interprets these acts more fully, (3) to a way of life demanded by the commitment, (4) to ways of worship reflecting the commitment to Christ, and (5) to identification with the other people who are also his people.

When any of these elements is lost, the Christian faith is not the Christian faith and the church loses a vital part of its priceless heritage.

A Conversation about "Essentials"

Three chaplains were asked to react to the article above on "Essentials of the Christian Faith." Major parts of the discussion are transcribed here with no effort to edit the natural flow of conversation. The first chaplain is a Lutheran with the Air Force; the second is a Presbyterian, U.S.A., with the Navy; the third is a Methodist with the Army. Other speakers are the editor of THE CHAPLAIN and the associate editor, who first read the article to the group and who is identified as "reader."—Editor.

EDITOR: Our hope is that such a paper as this may prove helpful, or at the least stimulating, to chaplains at the task of defining the gospel in some difficult situations. Would you mind giving your first general reaction? Then we can move on from there.

1ST CHAPLAIN: First of all, I don't think it answers the question that was posed in the beginning.

And I don't think her conclusion about ethics is logical. She says we should not put down stipulations about how the Christian life should be lived, but in the conclusion she comes right back and says that you *have* to do that—that ethics is one the *essential* elements of the gospel.

READER: But she doesn't define the Christian way of life in detail.

She thinks it must be compatible with the gospel; but she doesn't want to spell it out for any one people or culture, except that it must be an appropriate response to the mind of Christ.

1st Chaplain: Well, if there *is* a way of life that is appropriate for the Christian, then it's appropriate for *any* Christian no matter what his nationality. In other words, what she is saying there—at least to me—is that there are certain elements of the Christian life that have to be *lived* to make it Christian. Well, if there are certain elements that have to be lived, it doesn't make any difference whether you are a Hindu, or whether you are a native of the South Pacific islands, or whether you are a German or an American—it has to be lived!

Editor: I wonder whether the warning she is seeking to give there is not against the predisposition on the part of many of us to identify certain cultural patterns of the American way of life with the gospel, so that, when we go to some nation with a different culture, we aren't careful to distinguish between our American customs and the essential Christian pattern.

1st Chaplain: I can see that. In my travels in the South Pacific I bumped into some missionaries who, in my estimation, were doing more to hinder the progress of Christianity than to help it.

Still, in her conclusion she is saying that there *are* certain elements of the Christian faith that must be lived. But she hasn't mentioned those—she hasn't defined them.

2nd Chaplain: Well, I have a great deal of sympathy for the problem she's tackling. She is attempting a very difficult thing, and admits she is, in trying to reflect an attitude in which we should try to live and understand our gospel so it will not be *mis*understood and misinterpreted by people who may have a listening ear but perhaps are driven away by an incomplete answer for their problems in their setting at the time. . . . I think she's done pretty well with something that cannot be completely answered in words.

Editor: We're asking you to help us say to chaplains just as clearly as we can: "What is it now that the Christian chaplain must say to servicemen, many of whom have never heard the gospel before? You have a limited time in which to say it. What are the things we should emphasize as basic to the Christian gospel?"

3rd Chaplain: Well, I question the whole process of attempting to draw a *small* circle and say that all within this circle are saved, or is firm ground (however you want to term it), thereby saying that we have jettisoned everything, every ounce, up to this point, and now we have the basic gospel. I think that is contrary to the whole

spirit of the gospel. That seems to be a retracting process, whereas the gospel should be ever-enlarging in its—in its spirit.

Basically, I don't see the gospel as a set of beliefs—

READER: Nor does she.

3RD CHAPLAIN: Or statements of doctrines—

READER: No; that's her point.

3RD CHAPLAIN: It's a relationship—

READER: Yes—of faith and life. She says as much.

3RD CHAPLAIN: But the point is, Has she said it by—? Well, she sets forth a 1, 2, 3, 4, 5 as the gospel. She hasn't stated the gospel; she has listed *agents*—

EDITOR: I think *that's* valid. I have the same feeling.

3RD CHAPLAIN: Agents of transmitting the gospel. The gospel isn't even touched. The gospel is the good news of a Person who redeems from sin. He's our hope.

READER: Well, that's the preaching, isn't it?

3RD CHAPLAIN: No, you're proclaiming that—

READER: The revelation, you mean?

2ND CHAPLAIN: I don't think she intended to give any content so far as the gospel is concerned, but rather to show its *living* expression in its various agencies.

3RD CHAPLAIN: She began by saying, though—

READER: She did ask the question: "What is the minimum content of the Christian faith?"

3RD CHAPLAIN: And then set forth these five as the minimum content, and they're *not* content—they're procedures or processes.

READER: Well, I think her point with the church, for example, is not only that it is the means of transmitting the content but that it's *part* of the content, part of our heritage.

EDITOR: The communion of saints?

READER: Yes.

3RD CHAPLAIN: How are we going to jettison, how are we going to pare, every nonessential so that we can say, "Ah, there it is"? I don't think you can do that.

1ST CHAPLAIN: She brings up ethics. Now when you speak of ethics, you are speaking of a formalized code of conduct. But in other parts of the paper she says you shouldn't be definite about it.

READER: She would probably disagree with you there and think that this was legalism rather than Christian ethics.

1ST CHAPLAIN: If she can show me a book on ethics that is not setting down ways of life—

READER: Brunner's *The Divine Imperative.*

3RD CHAPLAIN: Seems to me like she's a victim of the very thing she's trying to avoid.

READER: What's that?

3RD CHAPLAIN: That's what the missionary takes, many times—and what she's rebelling against. He has taken a certain ethic to a foreign land and said, "This is it." Yet she lists ethics as one of the five essential elements.

2ND CHAPLAIN: Well, do you think she has said there is not an ethic for each individual based on the change in his life by reason of the message of Christ?

3RD CHAPLAIN: That's what I fear she's left out. There's no place for motivation here. That, to me, is the heart of it.

2ND CHAPLAIN: I don't think she's left it out. She may not have said enough to satisfy everybody; but she has said in the beginning that the elements of the Christian faith which cannot be omitted are, first of all, a body of beliefs. She hasn't attempted to say what that is to each individual. She says it is something revealed in the past resulting in a stewardship which every individual must feel and obey. She hasn't attempted to say what its content is in detail. Then she proceeds to say there are certain areas in which this is expressed, without again saying what the exact expression should be. I think we're dealing, really, with a problem of understanding *each other.*

READER: Yes. The intention here is not to minimize anything. She's not trying to see just how little we can believe. She's trying to point to the big essential matters so that we won't be divided over non-essentials.

3RD CHAPLAIN: I personally think that's a mousetrap, and we find it in the military. Fellow comes to a chaplain and says: "Chaplain, can I do this and still be a Christian?"

2ND CHAPLAIN: Do you always have the answer?

3RD CHAPLAIN: No, because if I gave it to him, I'd be defeating the whole purpose—

2ND CHAPLAIN: Well, that's what I think she is saying—that there's not a set answer you can give to every individual who comes to you. *Exactly* what she's trying to say.

EDITOR: How *would* you answer the fellow's question?

3RD CHAPLAIN: I'd make *him* answer it. It's got to be based on his own Christian experience.

2ND CHAPLAIN: Now you're saying what I think this paper is trying to say, and I wonder why we are not seeing the same thing in this message.

1ST CHAPLAIN: She mentions the Christian heritage that we have received; and that's doctrine and, as she says, "way of life," which is ethics. Now when we are speaking of the Christian heritage that comes down—let's take it in any of our denominations: we have a heritage that comes down. We say it goes back to the early church; it has come on down. Then she doesn't point out what are the essential parts of that heritage that we should pass on.

2ND CHAPLAIN: That's the controversial ground she's trying to avoid.

READER: Well, she did commit herself in a good many instances. For instance, she says: "Without the opportunity to participate in the Lord's Supper, an essential element of the Christian faith would be lost." She takes a stand there on something specific.

1ST CHAPLAIN: Speaking of the Lord's Supper, here's a peculiar situation. I belong to the United Lutheran Church, and I come from a synod where we can't use grape juice for the administration of Communion—have to use wine. But there isn't a United Lutheran church in the city of Washington that uses wine, so I do not go to a United Lutheran church in the city of Washington. I go to an Augustana Synod church, where they do use wine.

READER: Well now there's an example, I think, of where Miss Henderlite would say it's not essential to insist on such details of the administration of the Lord's Supper as whether we use wine or grape juice, but *the administration of the Lord's Supper* is of the essence.

3RD CHAPLAIN: No, but that's just the point. They *do.* They have broken up their fellowships and gone out and established new churches because they have said, "That is essential."

READER: They *have,* but she would say we are out of line with the *ecumenical* tradition when we do so.

2ND CHAPLAIN: She's saying that you shouldn't.

3RD CHAPLAIN: But she's denying the basic thing when she says they can't do it.

2ND CHAPLAIN: Can't do what?

3RD CHAPLAIN: Well, when she decides that *she's* going to tell 'em what's essential. They've *decided* what's essential. For *them,* that *is* essential.

2ND CHAPLAIN: I think she's telling us only the area in which the essentials are established and that they are in many cases established differently—preaching, teaching, etc. Every one of those could become controversial if we got into the content.

EDITOR: Oh, extremely. But in spite of the fact that every one of these areas is controversial, yet I am personally aware of a very warm sense of Christian fellowship here. I regard each of you as a valid

minister of the Christian faith. Now there is something, in spite of the differences, that binds us together. What is it?

3RD CHAPLAIN: It's devotion to a Person—the Person of Christ.

EDITOR: Well, we're getting pretty close to the essential then. If there is one thing that will hold us together when other things divide us, then I think we're getting at what she's driving at here. We're not *reducing* the gospel, but we're trying to find where we stand on common ground.

3RD CHAPLAIN: Then we should *say* that we're striving for *the great middle road.*

EDITOR: Let me prod you a little further on that. Here you work in a setting in which you are, by regulation and by desire, required to function as ministers of religion generally, and of the Christian religion particularly, to groups that do not accept much of your religious position. How can you validly minister to these with whom at so many points you are in disagreement? There *must* be some common ground here. And your problem is unique. Now what is there that you, out of your experience—every one of you with wide experience in the chaplaincy—can say to the younger chaplains by way of guidance in this unique ministry?

2ND CHAPLAIN: I would say that fellowship with people of other faiths is possible largely on a personal basis—on the basis of the warmth and understanding of two minds regardless of the religious content. Every life expresses a spirit and an attitude—

3RD CHAPLAIN: You've got your doctrine of the Spirit. That's the heart of it to *some* people.

1ST CHAPLAIN: I think that the whole crux of the matter is that term that we use—"the fatherhood of God and the brotherhood of man" —whether you are Catholic, Protestant, or Jewish. They all believe in God as Creator and Father. That gives you the basis for working with all these people.

READER: So it is more than just the accommodation of congenial people.

1ST CHAPLAIN: Yes, yes. That's my idea of it. And when you come to —let us say—hold a general Protestant service, you know that in that service you will have Protestants of the various denominations, and that in particular parts of their religious faith they will not believe as you do. The chaplain must realize, if he is going to accomplish his task, that this difference exists. And so he keeps on those subjects that are common to them all. The love of God and the redemption by Jesus are acceptable to *all* Protestants.

Now how we believe about the Lord's Supper, whether it is simply a memorial or whether it is a sacrament—we don't need

to enter into that in a general discussion. We leave that and say, "Well, if you want to believe that way, I'll help you believe it. I don't."

READER: Then there *is* some reason for a chaplain to determine where there's common ground among Protestants?

EDITOR: But this would exclude the Jew. So he can go on and say that both Christian and Jew believe in the fatherhood of God and the brotherhood of men.

3RD CHAPLAIN: In other words, we can draw a little larger circle and get him in—which is legitimate. But we're trying to draw the smaller circle, which, I think, is erroneous. I think this paper stems from the desire—every once in a while we say, "Let's get back to fundamentals." So we trim the tree back, and what happens to the tree? Begins to bush out again. That's the life of it, see? Then the limbs get scraggier and someone else comes along and says, "We got to trim the tree back."

READER: Chaplain, I think the shoe is on the other foot. She is *answering* people who say, "This is fundamental," and they knock it off—1, 2, 3, 4, specific things. Against that background of people who say, "We are the Fundamentalists," she is saying, "No, this circle has got to be a lot bigger. It's got to take in not only doctrine but life and worship and the church, and it can't be defined so strictly as you are defining it."

3RD CHAPLAIN: Well, I hadn't understood. . . . If that's what she's trying to do—

2ND CHAPLAIN: She's saying that the minimum is bigger than the dogmatic details that people try to—

3RD CHAPLAIN: Sometimes fellows come to me and say: "I don't believe in any church; I don't believe in any creed; I just live by the Golden Rule. They've reduced it to that kind of minimum—a meaningless minimum, as far as I am concerned. Well, they feel they've got it all in a nutshell. But then when you say, "Now what do you mean by the Golden Rule?" then you begin to have to get a larger content again.

READER: Oh, I agree with that thoroughly. But don't you believe there is some point to defining terms?

3RD CHAPLAIN: The same time you define the minimum, you must spring to enlarging upon it .

READER: Well, you can recall that the Scholastics in the Middle Ages, and Aristotle before that, distinguished between "substance" and "accidents." They are two categories that we all use. Anything is substantial if it has to do with the heart of a thing, so that if it is

removed, the thing itself is destroyed. Anything is accidental if it can be present or not without affecting the identity of the thing—without either making or destroying the thing. The same category, substance, is used by other philosophers as "essence": you distinguish between the essential and the nonessential. That is the interest here. It is not to minimize anything; it's not to try to get as small a circle as possible; it's just to try to think clearly—to try to distinguish between what is essential and what is purely accidental.

3RD CHAPLAIN: I don't believe you can reach this essential core in religion. I can never find it in Jesus, where you can say, "That's it right there." It eludes you. That seems to be characteristic of Christianity, period. You continually got to face it, and it imposes more on you than the minimum. We'd like, many times, to get to the minimum; and when you get to the minimum you can't rest back and say "Ah. . . ." It pushes me a little beyond that. "Well, that's it." No, it's a little beyond that.

2ND CHAPLAIN: I agree with that, and I think that is one of the great problems today, and the crux of this whole matter, and the thing that this gal is trying to get at too. We have probably come closer to the heart of the gospel in discovering this. Yet it's creating a difficulty for many of us because we've been so accustomed to dealing with specifics in religion. The answers have been provided for us, and people have ridden along comfortably. Now they have to wrestle—

EDITOR: Well, is the conclusion, then, that we are reaching now that the gospel really cannot be defined?

1ST CHAPLAIN: No, I wouldn't say that. I wouldn't agree with that at all. I think the gospel *can* be defined.

EDITOR: Well, if you define, you certainly set *some* limits *somewhere*. When you define anything, there are at least two things that you do. You assign it to a general category, and then you set down its distinguishing characteristics within the category.

3RD CHAPLAIN: That's right, but you always use the human agency—speech. Speech can never quite tell. . . . You use an imperfect agent to try to define a perfect something.

READER: Perhaps we can all agree on what Miss Henderlite says about essential Christian doctrines. She says: "Humility will compel us to recognize our inability to grasp the entire meaning of a divine act, and the inadequacy of theological formulas to express it." But she distinguishes between our individual interpretations and the doctrine itself. And she concludes that while, for instance, "we must safeguard the doctrine of the Atonement, we may not feel called

on to die for Anselm's doctrine of the Atonement" (any particular one).

3RD CHAPLAIN: Chaplain Harmon Moore wrote a sermon series which we developed at the Chapel Center in Tokyo, and you could go for years on that without getting into these controversial areas and still be stating the fundamental precepts of the gospel.

READER: Well, good! Then he was doing this very thing of drawing the circle around what—

3RD CHAPLAIN: We felt we were *enlarging* it, not drawing. I don't like the idea of, of—

EDITOR: I think that word "minimum" is the thing that has thrown us here.

READER: I think it has occasioned an emotional response.

A Reply

Miss Henderlite was sent a copy of the conversation about her paper and was invited to respond.—Editor.

FIRST OF ALL, let me say that it is a stimulating experience to see how a paper avowedly prepared for a somewhat academic group fares in the hands of practical men who are at the work of transmitting the faith in critical situations of life.

I must confess some surprise at the outcome. I would have expected a warmer reception from this group and a less warm reception from the more academic group. For I was attempting to show that the Christian faith is not merely a set of doctrines that can be precisely and narrowly defined but a way of life and worship that emerges whenever the gospel story is told.

There seems to be some confusion in the minds of the discussants as to the purpose of the paper—a confusion caused, no doubt, by its form. The task assigned to me was that of defining "the minimum content of the Christian faith"; but this task, conceived as doctrinal analysis, was early repudiated. It became apparent that to attempt to define a minimum doctrinal content is to fail to recognize the true nature of the gospel. While for the purposes of abstract analysis it may be possible to define the gospel in doctrinal terms, actually the gospel is always transmitted in a broad context that includes not only the story (the "kerygma") but also the interpretation of the story, an understanding of its implications for daily living, a meaningful worship, and the community of people (the church) who are brought into being by the tell-

ing of the story and who communicate the story to others.

The gospel is never seen apart from these elements, which are inevitable outgrowths of the gospel and perpetual accompaniments of it. This paper seeks to call attention to these broad historical, emotional, communal factors that appear on the surface to be only the means for propagating the faith but turn out to be essential aspects of the faith itself. The Christian faith is not the Christian faith without the church, the sacraments, the theology, the ethic, as well as the gospel on which they rest.

These five elements, then, are not presented here as "agents" for the propagation of the faith but as essential factors in the Christian faith itself, without which it would be truncated. Thus I was not seeking to define a minimal faith but was, on the contrary, attempting to point to the broad, living character of the Christian faith, including the church which transmits the faith as an essential part of the faith it transmits.

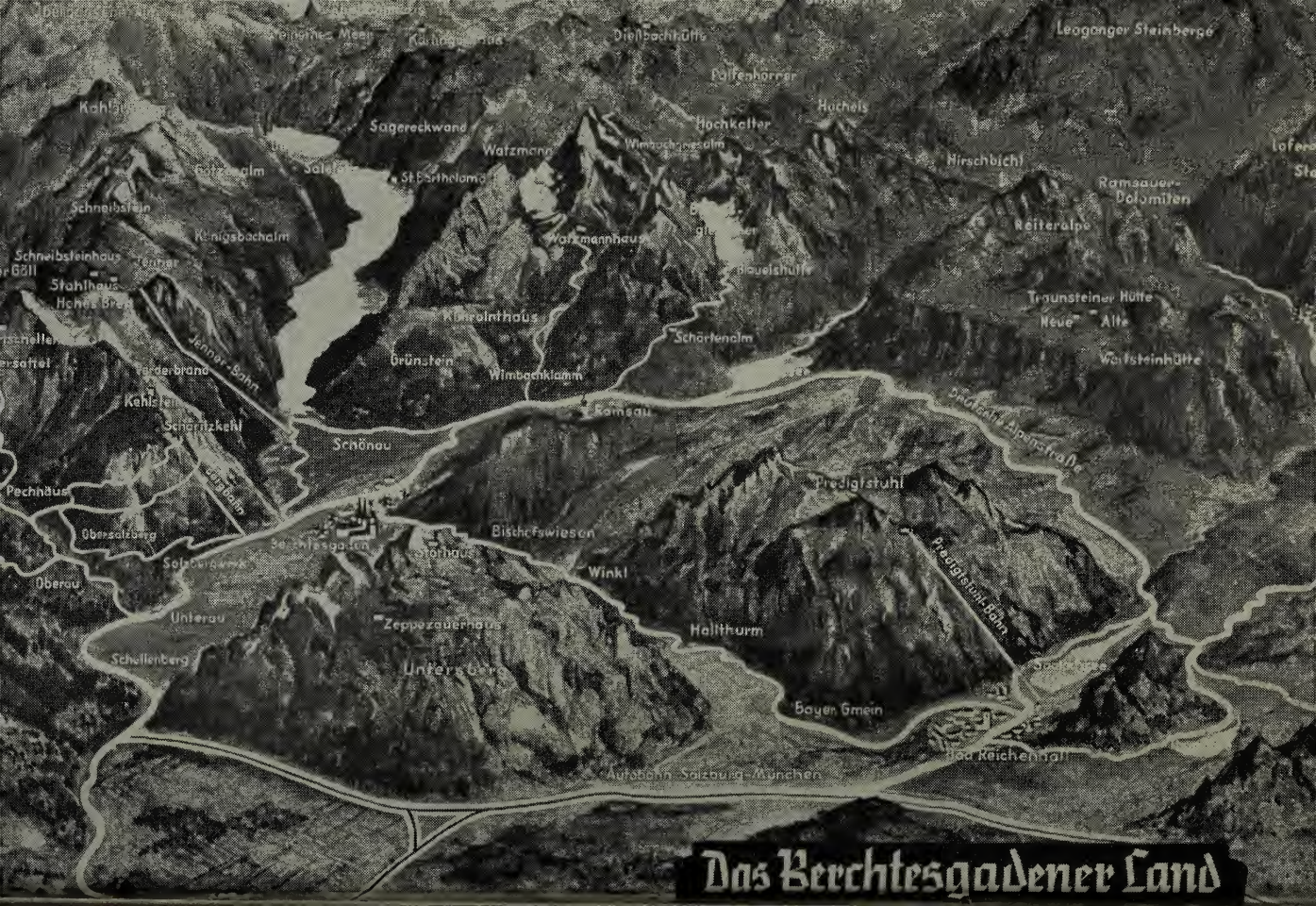
In addition to this basic question of purpose, three specific points seem to call for further comment:

1. Our interest in discovering the essentials does not mean that we want to "jettison" their particular and local expressions. That is, the essential aspects of the faith are not jeopardized when they appear in different forms in the various denominations. Thus baptism is not invalidated because it takes one form in Baptist and Disciples churches and another in Episcopal and Presbyterian churches. The essence of baptism is present in both, each form highlighting certain aspects of the truth, neither exhausting the full meaning of the sacrament. The differences manifesting themselves in the wide diversity of denominations do not mean that some forms should be kept and others rejected as untrue; rather, they point to the richness of meaning that is inherent in the gospel, the fullness of which cannot be expressed in any one symbol. Although the Christian faith must necessarily be expressed in particular symbols, the meaning lies not in the particular expression but in the essential relationship expressed in the symbol.

2. This brings us to the second comment: that the criterion for determining the essential content of the Christian faith is not the church of today, much less the chaplaincy of today, and still less one lay writer, but the judgment of the great ecumenical church—what we may call "classical Christianity" and what we who are Protestants receive as "the main stream of the Protestant tradition."

Perhaps no theologian can rise above his own age sufficiently to

. . . *Continued on page 39*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Bad Reichenhall
Autobahn Salzburg-München
Das Berchtesgadener Land

BERCHTESGADEN

Then and Now

By **JULIA LACY**
Associate Editor
The Chaplain

DURING World War II the name "Berchtesgaden" seemed synonymous with Nazi power. This rugged fastness in the Bavarian Alps was described in popular journals as Hitler's impregnable stronghold. Here Hermann Goering quartered officers of the *Luftwaffe*. Here *der Führer* built his home. And above it, on a rocky summit 6000 feet high, perched his "Eagle's Nest"—a lofty retreat so inaccessible that the only approach, then as now, led by innumerable tunnels to a final tunnel dug through solid rock, from which an elevator rose 400 feet to the interior of the house itself.

Today the name bears a different connotation; for shortly after the defeat of Nazi Germany, the U.S. Army made Berchtesgaden a Leave and Rest Center for U.S. and Allied troops. As such, it has become an extremely popular resort with Americans as well as Germans.

Moreover, it is a religious center for Europe and even North Africa. (See pages 1-3 above.) Many chaplains have visited the USAREUR Religious Retreat House, with its chapels and offices, dining halls and living quarters that can accommodate some 200 persons. The retreats have served various groups—service people and their families, chaplains, and German church people. When I visited Berchtesgaden last August, Protestant Chaplain Oliver H. Kelly said: "We have just closed the 72nd retreat. The total attendance to date is 7170." By now this figure must approach 10,000.

The Leave and Rest Center offers modern hotel accommodations at very moderate prices. The Berchtesgadener Hof, with its outdoor swimming pool and excellent dining rooms, is an officer installation. Hotels General Walker, Deutsches Haus, and Bellevue are for enlisted men and their families. All summer and winter sports are available. Low-cost bus tours take you to places such as

Eagle's Nest, the Salt Mines, historic Bavarian villages, and nearby Salzburg, Austria. Bands, vocalists, and floor shows provide entertainment all year round.

In spite of these modern touches, however, the Center keeps the style of old Bavaria. Native dress and folk dances continue as always. The farmer works his fields with hand scythe and ox plow. Dairy maids in springtime drive their cows to the high pastures; and in the fall they bring them back with a colorful ceremony called the *Almabtrieb,* having decorated the heads of the cattle with high-wired hats of ribbons and flowers. People still dance around the maypole. And at Christmas the echoes fly as "Christmas shooters" ward off evil spirits by firing cannons and mortars.

The persistence of tradition hints at roots that lie far deeper than any recent political or military regime. A brief history of the area prepared by the Center strengthens this surmise. Appropriately enough, it commences:

"Once upon a time there was a tiny pocket of land tucked away in a far corner of the Alpine world"—so should begin the tale of this unrealistic, fairy-tale land of Berchtesgaden with its legends of dwarfs and bad kings, its princesses and mighty hunters, its folklore and quaint customs, its colorful costumes and picturesque white farmhouses.

Actually, we are told, the history of the land dates from A.D. 480, when the Roman army came in from the territory around what is now Salzburg, Austria. From the prevalence of Roman family names it is deduced that many soldiers remained behind as hunters, fishermen, and shepherds.

An ancient document records that the Bavarian Duke Theo gave two alms, Goetschen and Laros (which today comprise Berchtesgaden land), to Bishop Rupert of Salzburg in the year 700.

For the next few hundred years there arose among the people such legends as the story of the Watzmann, Germany's second-highest mountain, which rises 8956 feet above sea level and can be seen from almost any point of the surrounding countryside. No visitor to Berchtesgaden can fail to admire the Watzmann, whether he rides the cable car to the top of the Jenner and sees its snowy peak from across the Königssee, or whether he views it from the Alpine Inn Chapel or simply from the streets of the town. A translation of the legend in its briefest form would read:

In Berchtesgaden land, for many thousand years, man and beast had to bear much cruelty. With his seven children—so the story goes—King Watzmann was a scourge to land and people. Tyranny and malice and outrage were his daily dealings; where-

fore God in wrath determined to execute judgment by transforming him and all his kith and kin into cliffs and precipitous rocks, that as the "Watzmann" he should atone for his misdeeds.

Longer versions of this nature myth differ in detail, but all are gruesome. According to some, the walls of the mountain fell on Watzmann's castle, killing the king and his mad dogs, his wife, six sons, and one "virgin daughter." The blood of the royal family ran down and formed the Königssee. (What a frightful way to account for one of the most beautiful blue lakes in Germany!) Then the "Untersberger Mandl" (friendly dwarfs from the mountains) kept rolling stones upon the dead family to keep them from rising again. Thus the mountain reached its present great height. As for the dogs, they lie sleeping in the Stone Sea area under the "Grosse Hundstod."

One wonders whether the fierceness of these legends, which evolved during centuries when the land was governed by bishops with secular power might be a disguised expression of resentment against rulers whom the people dared not criticize openly because they represented "the church."

However, it was a beloved bishop, Konrad von Schroffenberg, who in 1803 renounced his rule, enabling Berchtesgaden to become an independent principality.

In the following century the

district became a summer residence and favorite hunting ground of the reigning princes of Bavaria. The tourist trade grew until now it overshadows even the mining of salt, though Berchtesgaden still produces three fourths of the salt of Bavaria.

Since the 16th century the farmers have made wood carvings for export. In striking contrast, the latest export is hosiery made of Perlon, an "improvement" on Nylon, now selling in New York City for five dollars a pair.

Both in its enduring memories and in its crucial contrasts Berchtesgaden whispers that God is lord of history. Time and again I found myself thinking of Luther's hymn "A Mighty Fortress"—or, as the German has it, *Ein' Feste Burg*. Along the Rhine and the Neckar I had seen many a mighty *Burg*, but these were now majestic ruins. At Bayreuth, Wieland Wagner's stage setting for *Rheingold* had pictured Walhalla as a castle on the Rhine, but I remembered that all its glory ended in the "twilight" of the gods. And finally at Berchtesgaden I saw, not a castle, but an entire district that had been *ein' feste Burg* of defiant pagan power. Yet this, too, had ended in ruin, and God again was spelling out the principle discerned by A. N. Whitehead when he said: "The instability of evil is the moral order of the world."

It is a principle God will spell out again if we, in our turn, forget.

To think of Berchtesgaden, past and present, is to feel that Martin Luther was right: There *is* no *feste Burg* but God!

They Said It!

Praise is like a shadow. It follows him who flees from it, but flees from him who follows it.—*Auslese,* Frankfurt (*Quote* trans.).

Poise is the art of getting results by raising an eyebrow instead of the roof.—Sleep Eye, (Minn.) *Herald-Dispatch.*

Depend upon the rabbit's foot for luck if you will. But remember, it didn't work for the rabbit.—*Good Impressions.*

When opportunity knocks at the door, some people are out in the back yard looking around for four-leaf clovers.—Vaughn Monroe.

A chip on the shoulder indicates that there is wood higher up.—*Life Today.*

Christians are like tea; their real strength comes out when they get into hot water.—Clovis G. Chappell.

REVIEWS

The Bible Speaks to You by Robert McAfee Brown. Westminster 1955. 320 pp. $3.00.

This is the most refreshing and exciting book about the Bible that this reviewer has read in a long time.

The Preface warns that "a book about the Bible is likely to be a snare and a delusion. People may get the idea that if you read a 'book about the Bible' you don't need to read the Bible itself." This reader can testify that such is not the consequence of reading this book.

In addition to stimulating a strong desire to read the Bible itself, the book provides the reader with an orientation to the nature of the Bible, its subject matter, its timeless character, and the immediacy and relevance of its message for everyday living.

The author has a most disarming, warm and friendly literary style. The varied, and frequently surprising, typographical format adds greatly to the interest and lucidity of the book.

The 24 chapters are grouped in six divisions of quite uneven length: "The Bible Itself," "The Subject of the Bible," "Those to Whom the Bible Is Addressed," "New Horizons of the Bible," "Thinking Biblically About Problems Today," and the "Epilogue."

Two very helpful teaching and study aids are included: an index of questions raised and discussed, and an index of scriptural references.

—M. J. C.

Hardness of Heart by E. La B. Cherbonnier. Doubleday 1955. $2.95.

The subtitle of this volume, which is a part of "The Christian Faith Series," with Reinhold Niebuhr as consulting editor, is *A Contemporary Interpretation of the Doctrine of Sin.* This suggests the problem with which Dr. Cherbonnier concerns himself as he sets out to "demonstrate that some notion of sin, even though under a different label, is integral to the thinking of every human being" (p. 13).

Exception is taken to some categories of interpretation that have been taken for granted in the past. The biblical view, contrary to the assumption of many Christian thinkers, both great and small, leads neither to a moralistic position, which defines sin in terms of violations of objective rules and standards, nor to the more pessimistic apologia which defends the stand that it is intrinsic to human nature. "According to the Bible, sin is properly defined as misplaced allegiance or, to use the technical word for it, idolatry" (p. 13).

Sin as idolatry involves two fundamental factors: false valuation and abuse of freedom. In the process of assessing value, which is inevitable for

all, something invariably becomes normative or on the scale of value is placed at the summit of worthfulness. Reference is made to Friedrich Nietzsche's *Beyond Good and Evil,* in which this philosopher attempts to "transvaluate all value." Dr. Cherbonnier says of Nietzsche's effort: "His grandiose ambition . . . came to an end with the mere substitution of one set of values for another" (p. 23). The task of valuation, furthermore, is not just *descriptive* but also *prescriptive.* Worthfulness carries correlative obligation.

It is at this juncture that the concept of freedom enters with relevant implications. "Imagine that human freedom is a fiction, and value judgments automatically become meaningless" (p. 29). It was in the early Greek mind that the notion of a strict cause-effect order, the modern counterpart of which is determinism in one form or another, received its initial impetus. Specific causal factors, for example, are listed to account for Socrates' refusal to escape prison. The Bible, on the other hand, yields genuine and determinative choice to man, which is presupposed in such cardinal concepts as sin, repentance, forgiveness, love, and covenant. This is true in spite of the fact that some Christian theologians apparently have been willing to sacrifice their heritage: "Under the persistent influence of this unbiblical bias, Christian theology itself has sometimes regarded human freedom, not as a gift of God, but as something to be overcome in the next world" (p. 37). Dr. Cherbonnier is a substantial advocate of a strong Christian voluntarism.

This freedom finds its proper expression in "a community of redemption," where the *agape* of Christ maintains between man and man as well as man and God. The tragedy of sin is in the fact that an idolatrous relationship is established which denies the existence of the supremely objective reality in human existence, namely, God himself. "When man's freedom is oriented toward the true God," however, "he no longer seeks fulfillment by taking advantage of his neighbor, nor by fleeing from him, nor by becoming impervious to him, nor by becoming his psychological slave. The true God is he whose power to evoke *agape* binds men together in the redemptive community" (p. 57).

A good portion of *Hardness of Heart* is given to an appraisal of the concerns and influence of Augustine and Pelagius. It may seem strange that these two early contemporaries, who overtly opposed each other, should come in for consideration together. The author, however, feels that, though visibly different, they are "brothers under the skin." Both misinterpreted the biblical doctrine of sin with the view to conserving a Christian value seen out of perspective. Augustine "took refuge in the famous doctrine of original sin . . . to deny that man can establish a claim against God" (pp. 87, 91). Pelagius "contended that sin was the failure to live up to the moral laws" (p. 61). Augustine sought to guard against an imperialistic humanism and Pelagius against a fatalistic determinism. Dr. Cherbonnier argues that the ulterior objectives of both are fulfilled in a truly "biblical philosophy" where "goodness is conceived as a quality of relation between persons . . . [and where] 'works of the law' can be seen in their proper perspective and ap-

propriated to serve the ends of *agape*" (p. 142).

What are some of the idols that man worships today to destroy *agape* and to sin? These are many: reason, humanism, communism, democracy and nationalism, sex, money, and so the list extends. A gift of the church is deliverance from bondage to these things inordinately lifted to the level of absolutes.

All the books of this series have measured up to a high standard. This one is no exception. The discussion of the doctrine of sin as it has developed in Christian history is a gripping one, and a basis is laid for a strong apologetic in making the concept of sin significant to the modern mind. Dr. Cherbonnier feels that he is calling the church back to a biblical approach to this doctrine. In this respect both his intention and his service are commendable.

The strongest value of *Hardness of Heart* is to be found at the point of the comparative critique of Augustine and Pelagius. This critique is exceptionally well done as an end-in-itself and as an instrument by means of which the theme of the whole volume is carried.

—Ralph C. John, *Professor of Philosophy and Religion, The American University, Washington, D.C.*

The Strangeness of the Church by Daniel Jenkins. Doubleday 1955. 188 pp. $2.95.

This, one of the volumes in "The Christian Faith Series," is a group of essaylike treatments of different aspects of the doctrine of the church and of the church's life. An amazing variety of subjects appear for treatment, as there are 18 chapters, each on a different theme, and all this in a book of 188 pages. Equally amazing is the clear and pointed discussion given to each aspect, so that, while it by no means adds up to a full ecclesiology, the book is nonetheless a fine treatment of some of the most important points of that subject.

The chief virtue here is the author's way of catching up the fruits of modern biblical scholarship and of expressing these insights in sharp, unforgettable statements. At times so much is packed into a statement that it becomes ambiguous, but this is infrequent. For the most part, the expression is a worthy vehicle for relevant and thoroughgoing treatment.

The discussion is especially fine at some points, notably the chapter on "The Life of the Apostolic Church," with its culmination in a clear statement of the eschatological orientation of that life. Again, the chapter that deals with preaching, a corporate activity, and the one on the Lord's Supper, are not only doctrinally helpful and fresh without being merely novel; they are also full of detailed application for the day-by-day life of the church.

One point raises objection. That is the infrequent citation of material bearing on these important subjects in other books and especially among the works of modern students of the Bible. The author cites a few books and happily singles out L. S. Thornton for praise. But there are others which give strong support to his own contentions. Dr. Jenkins knows America well, and treats American Protestantism with gentler judgment than many of his countrymen. Even so it is a little disconcerting to note the only American publications mentioned

here: Fosdick's works, *Time,* and the *Reader's Digest.*

—Balmer Kelley, *Professor of Biblical Theology, Union Theological Seminary in Virginia*

The Early Church and the Coming Great Church by John Knox. Abingdon 1955. 160 pp. $2.50.

Sharpen your wits before you tackle this book, which is based upon the Hoover Lectures given at the Disciples Divinity House of the University of Chicago by the professor of sacred literature at Union Seminary. The author draws his points to razor sharpness and will make no sense to the half-awake mind.

Dr. Knox starts out by making the point that we look back to the early or "primitive" church in vain if we wish to find a model and structure for the rising ecumenical movement. In his first two chapters he thoroughly refutes the idea that the church of the first two centuries was united. He gives biblical evidence that the church was both diversified and divided.

Then the author takes the rest of the book to show that there was a basic unity underlying the thought of the early church which must also undergird any truly ecumenical progress in the present. This started as a sharing of the knowledge and memory of the life of Jesus. As time went on, this knowledge and memory of the life of a remarkable man changed to become a common faith in Christ, the God-man. Around this was built a common life of the spirit at the same time that the churches were becoming more and more disunited. Yet through the diversity of structure and organization this common spirit kept breaking out in common forms such as baptism. It was from this spirit and faith that the authority of the early church stemmed.

This careful scholar would insist that the coming great church will find its pattern, not in the erroneous vision of a unified early church, but from the Catholic (as distinguished from Roman Catholic) movement in that early period, which expressed the essential oneness of the Way.

—Joe Dana, *Editor of* The Link

Protestant Christianity by John Dillenberger and Claude Welch. Scribner 1955. 340 pp. $4.50.

That Protestant Christianity can be interpreted and understood only in the light of its historical development is the theme which this book sets forth and ably demonstrates. Undertaken at the request of the Committee on Projects and Research of the National Council on Religion in Higher Education, it gives a splendid evaluation of its subject.

In this study of Protestantism yesterday, today, and even tomorrow this form of Christianity is described as having certain central elements such as the spirit of creative protest, "the rejection of every human claim to finality and absoluteness in the name of the sovereign God who transcends all the limitations and distortions of finite existence." This is one of the major differences between Protestant Christianity and Roman Catholicism.

Insistence on the living Word of God, Jesus Christ, is another basic element of Protestantism. Personal

faith, the Christian vocation, and loyalty to the church as the "Christian Community" are also set forth as marks of Protestant Christianity.

To write this book, the authors have ranged over a vast area of history. By emphasizing only the truly important trends, they have succeeded in bringing unity out of diversity and clarity out of obscurity.

—Robert J. Plumb, *Executive Secretary, Armed Forces Division, The National Council of the Protestant Episcopal Church*

Fools for Christ by Jaroslav Pelikan. Muhlenberg 1955. 172 pp. $3.00.

These six essays are concerned with the problem of values. The outlook and insights are those commonly associated with present-day European scholarship. Dr. Pelikan, professor of historical theology, Federated Theological Faculty, University of Chicago, has dished up an unusual monograph, profound and discerning, salted with much original thought.

The *pièce de résistance* of this rather heavy menu is the contention that identification of the Holy with the True or with the Good or with the Beautiful is a "narcotic self-deception."

First, the Holy and the True are no more synonymous than faith and knowledge, and identification of the two is as fundamental a fallacy as equating knowledge and virtue. One can find the True only after dedi-

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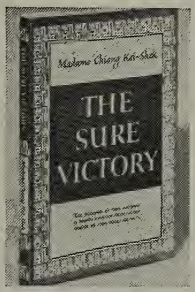

THE SURE VICTORY

From embattled Formosa comes this great inspirational book—a cry for faith, prayer, and brotherhood. Free China's "First Lady" writes of her own spiritual growth, the Generalissimo's conversion, and the widespread influence of the Formosan prayer groups she helped to found. Madame Chiang points the way to "the sure victory" on which the future of civilization depends. $1.00

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cating himself completely to the Holy.

Second, while the Holy and the Good are far from identical, the Good is to be considered a creation from the Holy. Identification of the Holy and the Good is dangerous to attempt and impossible to achieve. Fellowship with God in Christ reaches beyond all morality and ethics.

Third, the Holy is not to be taken captive by Beauty but is to interpret and evaluate the Beautiful. Man cannot live by bread or Beauty but by the Word which proceeds from the mouth of God. The close tie between the Holy and the Beautiful has deluded men into supposing that when they possess the Beautiful they have hold, also, of the Holy.

These studies are a penetrating intellectual attack upon intellectualism. The author upholds the primacy of Jesus, in whom the Holy has been made flesh and has dwelt among us. In Christ is the way, the truth, the life, the channel of goodness, more beautiful than the children of men. He is the cornerstone for the dwelling place of the Most Holy, from whom proceeds all that is True and Good and Beautiful.

The pegs on which Dr. Pelikan hangs his Christian philosophy are the persons of Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, and Bach. Quite an array!

—James V. Claypool (Capt. CHC, USNR), *Secretary, American Bible Society*

The God of Our Faith by Harris Franklin Rall. Abingdon 1955. 158 pp.

Communicating theological truth to the average man is no easy task, but in this book the Christian faith is declared in a simple, understandable style by one who is himself an expert. Although the trained theologian will find nothing new in this book, he will find much that has been more completely discussed elsewhere rather well summarized here.

A clarification of the method of theology and the resultant types of theology engage the author at the outset. He clearly shows that the scientific method, which is reputed to be objective, differs utterly from the theological approach, which is patently subjective. Authoritarian or dogmatic doctrinal presentation of truth as in record or institution is described, followed by a brief discussion of empirical and philosophical theology. Each is only a facet, not a total view.

The whole approach of Rall is from the point of view of experience, which is to him the ultimate authority in all religion. Indeed, this theologian concludes that external authority is inferior to inner conviction, and that when church or creed dominates, it has a tendency to devitalize faith, making it only a description of something that was once living. Pointing out that the Roman Church almost suffocated the ultimate experience which is the only authority, he shows how the Reformation recaptured that spark only to fashion the external authority of the Bible or a peculiar interpretation of Scripture. This dominance of experience is again brought to the fore presenting the Trinity as that which early Christians knew by faith.

The discussion of Christology, especially having to do with the God-man combination in Christ, is quite

lucid and well done. Rall is not, however, so brilliant in his last section, where foggy thought gives birth to uncertain presentation. The goal of God is a veneerish presentation of various figures used in Scripture, while the way of God is an admission that God comes in several ways. His discussion of the problem of evil is weak.

The weakness in this book is to be found in its completely subjective approach to religion. That is a needed emphasis, since faith must mean commitment. However, there are certain controls—namely, the experience of the faithful and the record of revelation. It seems to me that the author underestimates the importance of Scripture and the historic church. He has given expression to a needed facet of faith but by overemphasis has tended to undermine much of that on which his theology is based.

The book is well written, very suggestive and helpful to the discerning reader.

—Carl G. Howie, *Minister, Sherwood Presbyterian Church, Washington, D.C.*

Andersonville by MacKinlay Kantor. World 1955. 767 pp. $5.00.

The horrors of wartime prison camps are portrayed vividly in this novel about Andersonville, a Southern stockade in Georgia during the Civil War.

Being a prisoner was one of the worst fates that could befall soldiers on either side during the War Between the States. In the Northern stockades, 12 out of every 100 Confederate soldiers died. In Southern camps, 15 out of every 100 Federal soldiers died.

The name of Andersonville symbolized shock, brutality, insensitivity. As many as 127 prisoners died in a single day. The total who died there in one three-month period was greater than the combined number of the Blue and the Gray who were killed in the battle of Gettysburg.

When the whistles screamed at Anderson station, prisoners shuddered at the thought of more people coming to that 20-acre camp, where men lived in crude tents made of blankets and coats.

Amid this horror is pictured the common decency of civilians and also of the military on opposing sides. Ira Claffey, a native Georgian, has courage, pride, and sensitivity. These attributes he displays despite the loss of three sons and the resulting insanity of his wife. In the face of such tragedy, he continues to be shocked by prison cruelties.

A minor theme of the book is the romance of the Claffeys' daughter, Lucy, and Harrell Elkins, a physician and veteran of the Southern army. This is in contrast to the unseemly sex life of some of the characters in a war which permits loosening of morals.

MacKinlay Kantor, highly regarded author, previously wrote *Long Remember* and *Arouse and Beware.*

Andersonville was the November selection of the Book-of-the-Month Club and the December selection of the Civil War Book Club. One chapter will appear in the Reader's Digest Condensed Book Club, and Columbia pictures has bought the motion picture rights.

Military people who deal with mental hygiene and health—chaplains, physicians, psychiatrists, and

commanders—they especially will want to read this book.

—James W. Carty, Jr., *Religious News Editor*, The Nashville Tennessean

NOTES

by Florence R. Creeger

The Story of the Church by Walter Russell Bowie. Abingdon 1955. 208 pp. $2.95.

Like its companion volume, *The Story of the Bible,* this book can be read and appreciated by all ages from the teens up. The language is so disarmingly simple that adults may feel it talks "down" to them. This may be true of style, but certainly not of content. The whole scope of church history is here, from the first disciples to the World Council of Churches, told with a clear-cut, factual, and dramatic simplicity that is unforgettable.

One wonders how many laborious hours Dr. Bowie worked to make this book so easy for his readers.

Walks of Jesus by B. Lewis. John Knox 1955. 78 pp. $1.50.

This book is closely related in theme and atmosphere to the greatly loved song "I Walked Today Where Jesus Walked." In these meditations of real spiritual insight that interpret the "walks" of Jesus, present-day followers of the Way will find the pace set for them in their own daily paths.

Why You Say It by Webb Garrison. Abingdon 1955. 447 pp. $3.95.

If you enjoy words, you will be delighted with this book by Webb Garrison. Here are more than 700 stories that tell you what you really mean when you use such words as "filthy lucre," "patter," "blue jeans"—to mention only a few. A book full of enjoyment and information.

Bitter-Sweet by Alexander Alan Steinbach. Library 1955. 129 pp. $2.50.

From the pen of Rabbi Steinbach, whom Dr. Ebel in his Introduction describes as a man with "calm mind and sensitive spirit," come these prose meditations and poems that stir your own mind and spirit.

From the day a month ago when I first read the book until now, I have found myself picking it up in spare minutes to enjoy anew its beauty in thought and form, drawn back by words such as these: "There is a form of bondage that makes free. Observe a tree lying on its broad back, clutching with skeleton arms the life it lost when released from the prison of roots."

High Is the Wall by Ruth Muirhead Berry. Muhlenberg 1955. 268 pp. $3.50.

This is a novel about interfaith marriage, Protestant and Catholic. It is well written; the characters are well portrayed, the problem well defined, the struggle vividly etched. The solution? It is a foregone conclusion: there can be no solution, for the author implies with finality that none is possible. I wonder!

The International Lesson Annual 1956, edited by Charles M. Laymon. Abingdon 1955. 440 pp. $2.95.

The subtitle calls this book a "com-

prehensive commentary." That it is! Here is the pattern for each lesson: Bible text (both A.V. and R.S.V.), explanation, application, teaching methods, audio-visual resources, maps, daily Bible readings.

Even a slavish following of the material would eliminate haphazard, unfocused teaching. A creative use of the material could revitalize adult education in our church schools.

Yearbook of American Churches for 1956 edited by BENSON Y. LANDIS. National Council of Churches 1955. 304 pp. $5.00.

This is the 24th edition of a volume that is always welcome as a reference book. Some new kinds of information have been added: trends in church attendance, statistics on Protestant and Catholic day schools, and expenditures for new church construction from 1920 to 1954.

EVANGELISM.—That evangelism belongs to the essence of the gospel is the burden of three new books:

Theology of Evangelism by T. A. KANTONEN. Muhlenberg 1955. 98 pp. $1.25.

In the first chapter the author says: "To understand the meaning of evangelism it is necessary to understand the evangel, the message which the church proclaims. Since that is the precise task of theology, it follows that there can be no true evangelism without sound theology."

This lucid, syllogistic style is characteristic of the four chapters of the book, in which Dr. Kantonen "confronts" his readers with the gospel of the early Christians, which in essence is creative belief in God (the Creator, the Redeemer, the Holy Spirit). He challenges them to "live by and live out that faith." Only so will the "church have power to accomplish its God-given mission."

The Christian Imperative by MAX WARREN. Scribner 1955. 144 pp. $3.00.

Canon Warren, in his book on evangelism, does not stress the theological aspects (although they are implicit) so much as he stresses directives for implementing theology.

This significant book leaves many vivid impressions on my mind, such as

1) the idea of "divine perspective," which he illustrates by a quote from Minear to the effect that to see a picture as an artist saw it, you must stand where the artist stood;

2) a meticulous probing into the words that Jesus used to explain the scope of his message (e.g., he analyzes six separate words that are translated "preach");

3) the "how" of obedience to the divine imperative, illustrated by an unusually vivid interpretation of I Cor. 13 (pp. 116-117);

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4) "sensitivity," "flexibility," "alertness" as words to be studied in the present-day missionary work of the church.

Other readers will add their own impressions, for this book is too big in scope to be covered by the brief notes.

Toward a Theology of Evangelism by Julian N. Hartt. Abingdon 1955. 123 pp. $2.00.

Dr. Hartt of Yale Divinity School would have the church today "face up to the demands of the evangelical commission." He decries the competitive spirit, the resort to gimmicks, which can so easily ignore the "actuality upon which Christian existence is established and which constitutes the inner life of the church."

Nothing could be clearer than Dr. Hartt's first chapter and the opening paragraph of each succeeding chapter, in which he sets down his thesis. Unfortunately, the exposition that follows tends to become ponderous and involved so that the general reader (I am one such) could easily become lost and put the book aside. To do so would be to miss some brilliant writing, some caustic irony, many flashes of spiritual insight, and above all a deep evangelistic concern that the church shall in these days be true to its Great Commission.

PRAYERS.—Two recent books of devotional interest are worth noting:

Prayers for Living, compiled by Hazel T. Wilson. Abingdon 1955. 128 pp. Regular ed., $1.00; leather, $2.95.

In handy pocket size this significant collection offers prayers from all ages and from widely diversified writers. Designed for a month's use in morning and evening meditations, it should prove a spiritual resource of no mean proportion. Its usefulness will last over *many* months.

The Prayers of Jesus by Ralph Spaulding Cushman. Abingdon 1955. 125 pp. $1.75.

The field of devotional literature has often been enriched by the prose and poetry of Bishop Cushman. This book on the prayers of Jesus, with meditations and verse for devotional use, includes the "priestly prayer" of John 17 and seven other recorded prayers of the Master.

Addresses of publishers whose books are mentioned above

Abingdon Press, 810 Broadway, Nashville 2, Tenn.

Doubleday & Co., 575 Madison Ave., New York 22, N.Y.

John Knox Press, Box 1176, Richmond 9, Va.

Library Publishers, Inc., 8 W. 40th St., New York 18, N.Y.

Muhlenberg Press, Philadelphia 7, Pa.

National Council of Churches (Department of Publication and Distribution), 120 E. 23rd St., New York 10, N.Y.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

The World Publishing Co., 2231 W. 110th St., Cleveland 2, Ohio.

express this ecumenical heritage in words or symbols that will prove entirely adequate in other ages, and so it may seem an empty verbalism to speak of the "main stream of Protestant thought." Nevertheless it serves as a lodestone, pulling the church back whenever it moves off its course, repudiating overemphases, rejecting half truths, and compelling the church to look again full into the face of Jesus Christ.

This is not to say that "middle of the road" theology is the true theology of the Christian church. Nor is it to say that the church can proclaim only that which has been declared orthodox by some existing group within the church, nor that elements that prove unacceptable to any individual or group or denomination must be omitted from the church's proclamation. To say any of these things would be to deny the essential character of the gospel as that which is "given" or revealed by God himself, and would eliminate the prophetic element in preaching.

3. A third point calling for comment has to do with the nature of ethics. One of the chaplains refers to ethics as a "formalized code of conduct," evidently thinking of a legal code that describes precisely the way a Christian should act in every situation. This, it seems to me, is a basic misapprehension of the nature of ethics and the nature of the Christian gospel.

The Christian life is not obedience to a code but response to a Person. It is not specific acts of justice, purity, etc., that are of final importance, but loyalty to Jesus Christ. It is true that loyalty to Jesus Christ will eventuate in specific acts of justice, but the form these acts will take cannot be defined beforehand and written down as a code. Loyalty to Jesus Christ expresses itself as love to the brother, and only the need of the brother can define the form of justice toward him.

The Christian life is the "fruit of the Spirit," as Paul points out again and again. It springs from within. When Christ is portrayed as he is and men are won to him, what is expected of them shines crystal clear. Men *know* what they can do and what they cannot do when they belong to Christ. It is therefore not the task of the preacher to moralize. It is the task of the Christian minister to mediate to them the Person in whom they can live and to whom they can look for strength, and to point out the nature of the new life made possible and necessary in him.

NEWS ROUNDUP

by Muriel Steffy Lipp

INTERNATIONAL

The World Council of Churches Central Committee, which met last August in Davos, **Switzerland,** will meet again this summer in the vicinity of Budapest, **Hungary.** Meetings in 1957 and 1958 will take place at Yale University in the **United States** and on the **Island of Rhodes** in the Mediterranean Sea.

The National Baptist Convention of America (membership 2,600,000) and the Evangelical Lutheran Church of Silesia in the Czechoslovak Republic (membership 50,000) were approved for **membership in the World Council of Churches.**

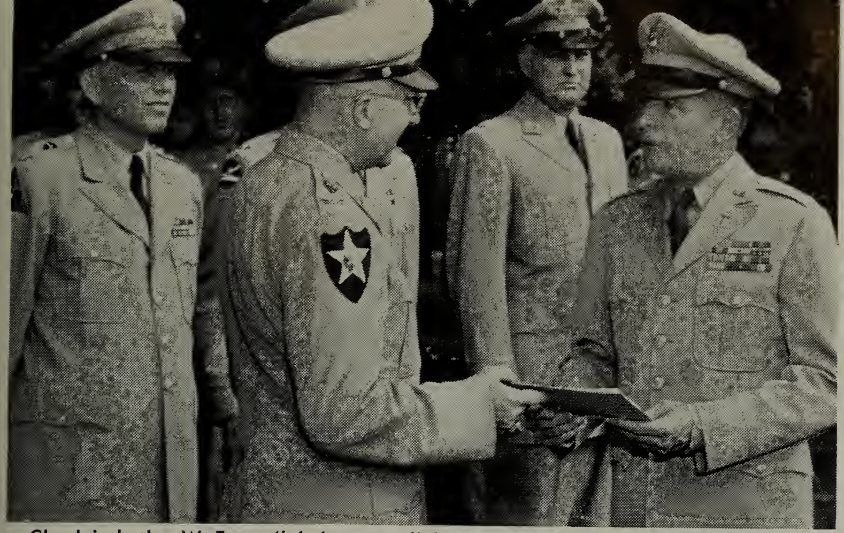
The recent gift of $260,000 from John D. Rockefeller, Jr., to the World Council of Churches will make possible the international study and appraisal of Christian responsibility in areas of rapid social change—notably in countries of Asia and Africa—during the coming three years. The money also will provide housing accommodations for the staff of the Ecumenical Institute at Chateau de Bossey, Switzerland.

A huge bronze statue that escaped the ravages of the **Hiroshima** atomic bomb has been unveiled in New York City as a "religious symbol of peace and serenity." The two-and-a-half-ton figure of Buddhist religious leader St. Shinran stands at the entrance of the New American Buddhist Academy chapel on Riverside Drive. Its donor is Seichi Hirose, a Japanese businessman, who hopes the gift will help create a spirit of "no more Hiroshimas."

A seven-man medical expedition has made the first helicopter crossing of central **Africa,** concentration area for some of the world's most serious diseases, to make on-the-spot medical surveys. The expedition worked in

(Below) These young graduates of a Sunday school class in the Naval Air Technical Training Center, Norman, Okla., are children of military and civilian workers on the base. Chaplain John K. Dodge *(rear)* started the Sunday school last Easter with an enrollment of 25 persons. Now 85 attend. Front row: *from left,* Linda Jackson, Jeanne Caudell, Linda Gaipl, Melody Dean. Second row: Jimmie Cave, Marilyn Breedlove, Wansley Porter, and John Hughes.

U.S. Navy Photo



Chaplain Luther W. Evans *(left foreground)* former commandant of The Chaplain School, Fort Slocum, N.Y., receives certificate of appreciation and congratulations on his new assignment to the Army War College, Carlisle Barracks, Pa., from Army Chief of Chaplains Patrick J. Ryan. Edward T. Donahue, new Commandant of The Fort Slocum Chaplain School, stands at left.

co-operation with some 30 Protestant and Roman Catholic missions. It gathered soil samples from isolated jungle areas in search of new antibiotic molds.

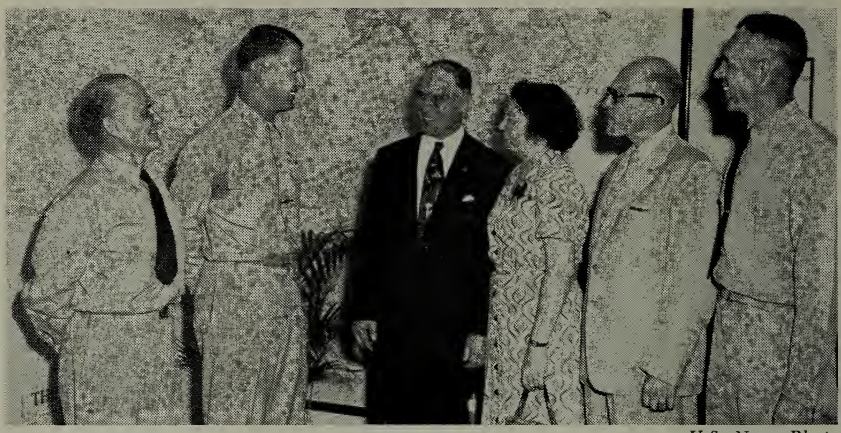
A group of Texas cowboys are hard at work in **Israel** these days, training Israeli cowboys in the art of tending "little dogies." The project, known as "Operation Cowboy," is financed through funds supplied by the U.S. Operations Mission. It is part of a plan to increase the yield of a 20,000-dunam cattle-grazing plot near Kinneret, Israel.

The Jewish state of Israel has the first **women conscientious objectors** in history. Its conscription program, which requires all unmarried Israeli girls to serve two years in the army doing behind-the-front jobs, makes allowances for girls who have religious scruples against such service. If they can prove their sincerity before a special commission, they are totally exempt from the draft. No provision, however, is made for male conscientious objectors.

This summer it will be 900 years since the first **Icelandic** bishop, Isleifur Gissurarson, was ordained. Celebrations will be held at Skalholt, where he established a school for the clergy. A commemorative church is to be built there in the Romanesque style common 900 years ago.

The first Mormon temple on the European continent was dedicated in Zollikofen, **Switzerland**, recently.

The U.S. government has presented to the Egyptian National Research Council in **Cairo** a library of more than 6500 books and technical reports on atomic energy and its uses, for use by Egyptian doctors and scientists.



U.S. Navy Photo

Recent visitors in the Pacific area were O. K. Armstrong of the *Reader's Digest* staff and Mrs. Armstrong *(center)* and Engebret O. Midboe, representative of the National Lutheran Council to the Bureau of Services, Military Personnel. With them above are Edward C. Dyer *(second from left)* commanding general of the First Provisional Marine Air-Ground Task Force, and their hosts Chaplains Paul W. Dickman *(right)* and John M. Kleckner *(left).*

NATIONAL

Protestant churches in the U.S. are **fleeing to the suburbs** at an "alarming" rate, according to a recent meeting of the National Conference on the Churches and Social Welfare. Fifty years ago, the report said, one typical large city maintained 278 Protestant churches in its inner area, serving a population of 1,196,805 persons. Today, 91 churches remain, though the population is 1,125,683. This represents a crisis, the report points out, but it also represents a challenge. "Large sections of American cities which were thought to be lost to Protestantism are now available for successful Protestant Christian effort."

The National Council of Churches is seeking funds to promote the production of plays and **national drama festivals** by a national touring company. Plans also call for publication of a quarterly magazine on religious drama activities.

Southern Baptists are reporting great increases in number and membership of their churches in southern California. In Los Angeles their churches have increased from nine in 1944 to 59 today, membership from 660 to 14,622.

This year the **Presbyterian Church U.S.A.** is celebrating the 250th anniversary of the organization of its first presbytery, the Presbytery of Philadelphia. The commemoration will include production of a sound filmstrip in color depicting Presbyterian history from its beginnings in this country. The celebration will reach its climax at the 168th General Assembly May 24-30.

EDUCATION

Nine young American students are studying the ecumenical movement this winter at the University of Geneva, Switzerland. They are part of a group of 33 graduate students from 13 countries in residence at the **Ecumenical Institute** of the World Council of Churches, Chateau de Bossey, Celigny, Switzerland. They are studying chiefly the theory and theology behind the ecumenical movement and how it works as a part of church life today.

An Institute for Ethical Studies in the Atomic Age was opened in New York City last fall by the Jewish Theological Seminary in America. Financed by a $125,000 grant from the Jacob Ziskind Trust for Charitable Purposes, the institute seeks out young scholars in ethics, theology, and philosophy and grants them fellowships to permit full-time work in their fields. It will also publish works of its own, and other, scholars.

PERSONALITIES

Queen Elizabeth II conferred the Order of Merit, Great Britain's highest honor, on **Albert Schweitzer** recently. He is the second non-British person to whom the O.M. has been given. Dwight Eisenhower was the first.

The new director of the Ecumenical Institute at Chateau de Bossey, Switzerland, is Professor **Hans Heinrich Wolf** of Bethel, Germany. He succeeds Dr. **Hendrik Kraemer**, who helped found the Institute in 1949. Dr. Kramer will be giving courses at Union Theological Seminary, New York City, this year.

Raymond I. Lindquist, pastor of First Presbyterian Church, Hollywood, Calif., was elected president of the Presbyterian U.S.A. Board of National Missions recently.

U.S. Navy Photo

Student chaplains from the Navy Chaplain School, Newport, R.I., are instructed by ship's officers while on destroyer cruise off Newport.

George W. Richards, for 40 years professor of church history at the Evangelical and Reformed Theological Seminary, Lancaster, Pa., and for half that time president of the institution, died last summer at the age of 86.

Stewart Meacham, one-time special assistant to the U.S. Secretary of Labor, and former Methodist missionary to India, has been named associate secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches.

Two scholars were appointed recently to the University of Chicago Federated Theological Faculty. They are Dr. **Markus Barth**, a Swiss Reformed minister and son of Karl

Barth, famed theologian of Basel University, Switzerland; and Dr. **Nathan A. Scott,** a Congregationalist and the first Negro on the faculty.

Professor **H. H. Rowley** of Manchester University, England, was honored recently by the Society for Old Testament Study at its summer meeting in Birmingham, England. It was his 65th birthday. He was given a *Festschrift,* edited by Professors Winton Thomas of Cambridge and Martin Noth of Bonn, to which 23 scholars from 13 countries contributed. The volume was entitled *Wisdom in Ancient Israel and the Near East.*

Robert Hastings Nichols, former professor of church history at Auburn and Union Theological Seminaries in New York City, died last summer. He was stated clerk of the Presbyterian synod of New York from 1922 to 1951.

Charles D. Sherman, former representative of Liberia to the UN and its delegate to the Afro-Asian conference in Bandung last year, was elected president of the new World Council of YMCA's.

CHAPLAINS

Francis Paul Adams assumed duties in the Navy Chaplains Division of

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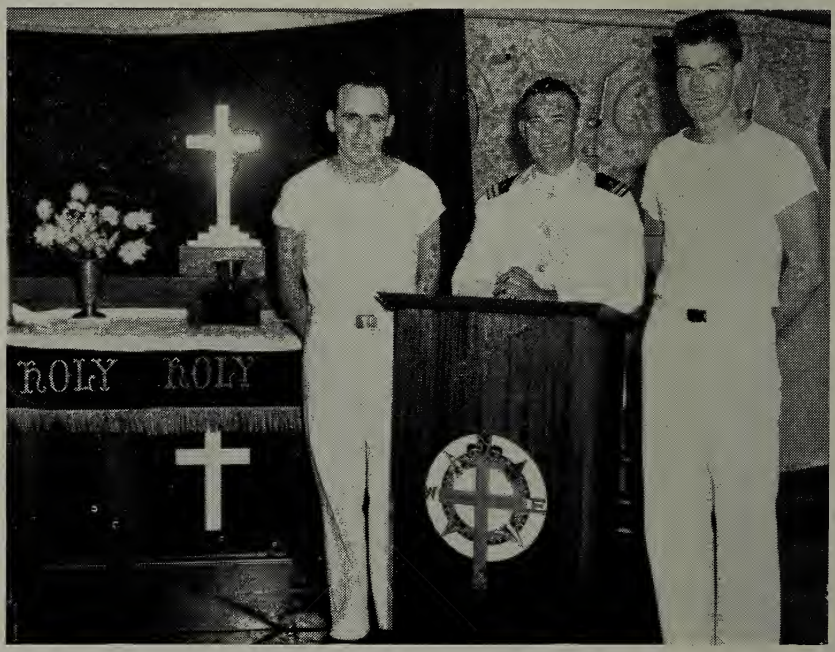
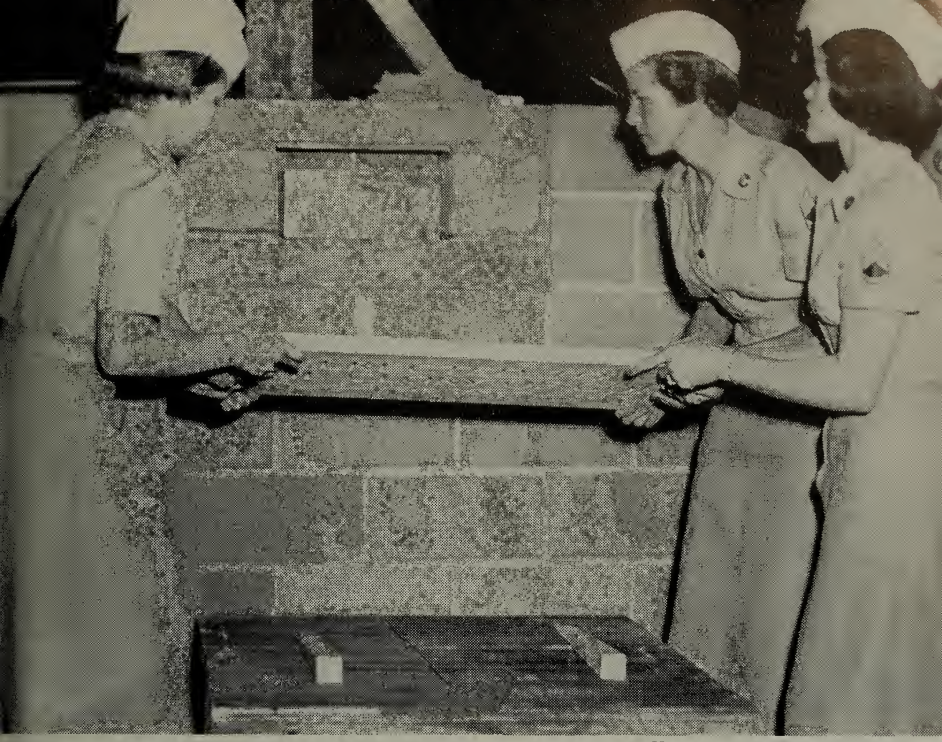
Sailors aboard the submarine tender *USS Bushnell* at Key West, Fla., constructed the above Mariner's Cross for their pulpit and invited their families to come aboard on Sundays and worship. With Ship's Chaplain Arthur W. Dennis *(center)* are Joseph Lamarche *(left)* and Warner Bibow.





U.S. Army Photograph

WACs representing the four units at Fort McClellan, Ala., lay the white marble cornerstone on the new WAC chapel there. *Left to right:* Carolyn Starrett, Patricia Flynn, Elizabeth Kidder, and Jane Wheeler. Chief speaker at the ceremony was Post Chaplain Arthur O. Hoppe, almost hidden at the right.

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the Reserve Desk, relieving **Francis McGann**, who reported to the *USS Forrestal.*

The Eielson Air Force Base Chapel Choir of the Alaskan Air Command was awarded first place in the U.S. Air Force Chapel Choir Contest recently. The contest, first of its kind conducted by the Air Force, was limited to those choirs who sing only at religious services. Entries were submitted by every major command in the Air Force. Second-place winner was the chapel choir of Turner AFB, Ga.; third-place award went to the choir of Kadena AFB, Okinawa. Honorable mention went to the choirs of Pepperrell AFB, Newfoundland; Langley AFB, Va.; and Albrook AFB, Canal Zone.

John J. Nagle, Southwest Command chaplain in southern Japan, left his post recently for Walter Reed Hospital in the U.S., where he is receiving treatment for what may be a protracted illness.

Loren T. Jenks succeeds **John O. Woods** as staff chaplain with the Eighth Army, Far East. Chaplain

Jenks has served in the Far East and in Europe. He headed the Chaplain Board from 1952 to 1954. His predecessor, Chaplain Woods, who was awarded recently the Korean Order of Ulchi in recognition of his service during the difficult post-truce days, has been reassigned to Fort Knox, Ky.

The Protestant Men of the HACom Chapel, organized more than a year ago for USAREUR Protestant men, marked its first anniversary recently by observing Laymen's Sunday in the HACom Chapel, Heidelberg, Germany. This program was the culmination of plans made at the September conference of the USAREUR **Protestant Men of the Chapel** in Berchtesgaden, Germany, according to HACom Chaplain **William P. Barrett.**

Money continues to come in toward the organization and support of **off-post recreational centers** for American military personnel abroad. This fund, administered by a co-operative committee of the National Council of Churches and the General Commission on Chaplains, has a tentative budget of $47,500 for 1956. Its 1955 budget of $31,000 was almost completely met. In addition to contributions from denominational headquarters, there are also contributions from Protestant chaplains' funds at bases throughout the world. Several centers are already begun or soon to be started in Japan at Kure, Sasebo, Fukuoka, Sendai, and Tachikawa. Other centers are planned for Korea, Formosa, Okinawa, and the Philippines.

Last fall, for the first time, Navy chaplains accompanied a task force on an Antarctic tour. Attached to these Seabee units were Chaplains **Peter Bol** of the Reformed Church in America and **John C. Condit** of the Roman Catholic Church. This is the first phase of the four-year Operation Deep-freeze.

Protestant and Catholic preaching missions for 1956 for U.S. Air Force personnel serving at overseas bases are now in progress. Protestant missions, led by 14 clergymen, are being held at 60 bases of the U.S. Air Forces Europe, Far East Air Forces, Alaskan Air Command, Bermuda, the Azores, Canal Zone, Puerto Rico, and Iceland. They will continue through April 1. Catholic missions, led by Chaplains **John D. St. John** and **Stephen J. O'Connor,** include programs in Alaska, England, Europe, North Africa, Bermuda, the Azores, Iceland, Puerto Rico, and the Canal Zone. They will end on June 30.

The first military chaplain to be assigned duty on Formosa is Navy Chaplain **Harold F. Symons.** Leaving the States last fall, Chaplain Symons will be attached to the Military Assistance Advisory Group (naval section). He will minister to all U.S. personnel on Formosa. In addition he will visit U.S. ships which put into Formosa's port and are without chaplains.

A Four Chaplains Memorial Fountain was dedicated recently at Falls Church, Va., honoring the famed four chaplains of World War II who went down with the *SS Dorchester,* having given their life jackets to servicemen.

The annual Army and Command Chaplains Conference is being held in Washington, D.C., Jan. 24-27.

Presbyterian Life magazine, in its Sept. 3, 1955, issue, presented a report entitled "My Job in the Armed Forces," compiled by five of the 190 Presbyterian U.S.A. military chaplains. They are **Robert E. Osman,**

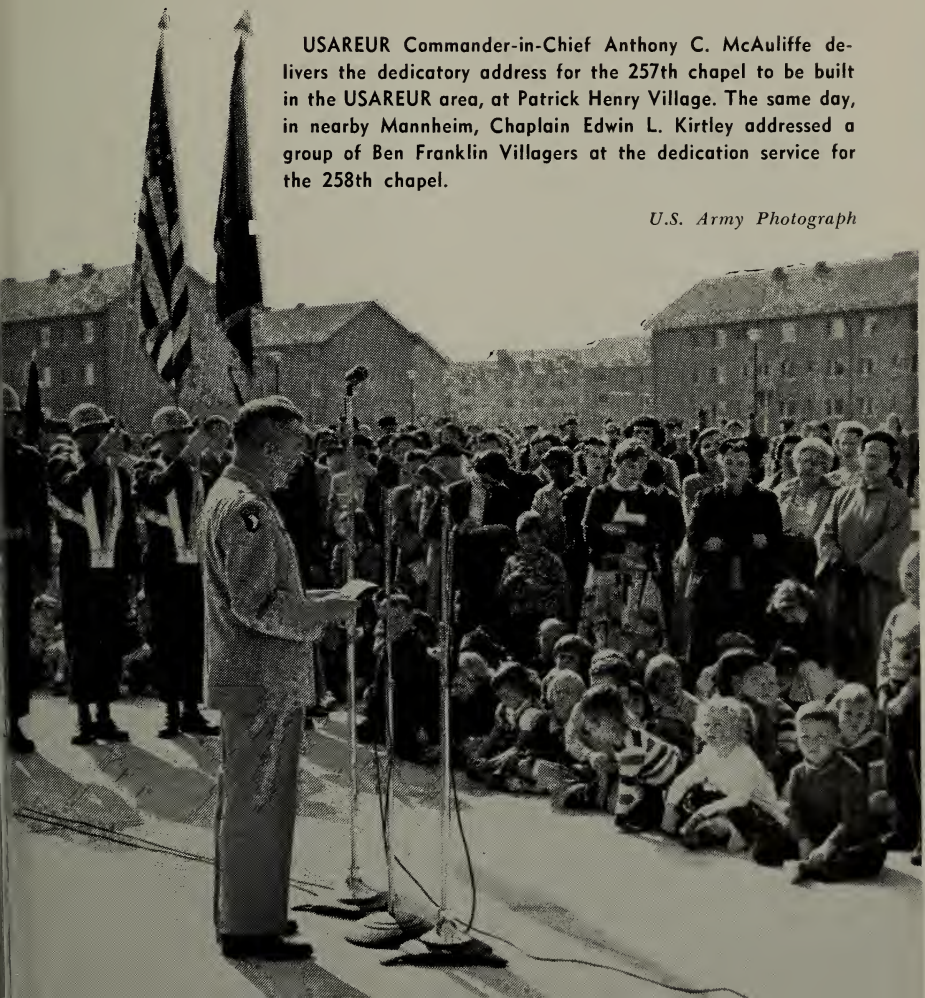
aboard the *USS Philippine Sea;* **Albert L. Smith,** Army, Fort Benning, Ga.; **Frederick W. Brink,** Marine Corps Recruit Depot, San Diego, Calif.; **Richard J. Tinklenberg,** VA Hospital, Iowa City, Ia.; and **John C. Taylor,** Air Force, Thule, Greenland.

William P. Maxwell is the new president of the Chaplain Board, Fort Slocum, N. Y. He was formerly post chaplain at Fort Jackson, S.C.

Karl F. Earheart, Fort Bragg, N.C., was recently awarded the Commendation Ribbon with Medal Pendant for outstanding performance of duty as assistant post chaplain of Headquarters Fort Bragg from May 1954 to May 1955.

USAREUR Commander-in-Chief Anthony C. McAuliffe delivers the dedicatory address for the 257th chapel to be built in the USAREUR area, at Patrick Henry Village. The same day, in nearby Mannheim, Chaplain Edwin L. Kirtley addressed a group of Ben Franklin Villagers at the dedication service for the 258th chapel.

U.S. Army Photograph



All in Fun!

Earnest preacher: "If any word of mine has kindled a new spark of the Spirit in you, O brethren, water that spark!"

—Quoted in *The Pulpit*

In Ohio a Negro was arrested on the charge of stealing a horse. He was indicted and brought to trial. The prosecuting attorney read the charge and then asked: "Are you guilty or not guilty?"

The defendant rolled uneasily in his chair. "Well, boss," he finally said, "ain't dat the very thing we're about to try to find out?"

—*Arkansas Baptist*

Motorist: A person who, after seeing a wreck, drives carefully for several blocks.

—*Watchman-Examiner*

If you're bothered by the noise in your car, try letting her drive.

The difference between a psychotic and a neurotic is this: The psychotic thinks that two and two make five. The neurotic know that two and two make four, but he worries about it.

Grandma was giving the recent bride a heart-to-heart talk. "Child, I hope your lot's goin' t' be easier than mine," she said. "All my wedded days I've carried two burdens—pa and the fire. Every time I've turned to look at one, the other has gone out.

—*The Right Hand*

Speaking of trade relations, most people would like to.

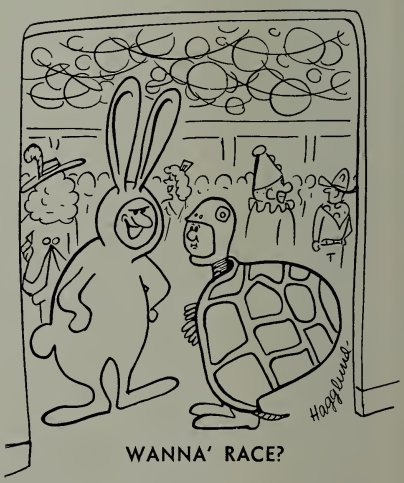
Three men who died were cremated. One was from Nebraska; one was from Ohio; and one was from Kansas.

The Nebraska man was cremated first; and when his ashes were removed, they were put into a quart jar.

The Ohio man was next, and his ashes were put into a pint jar.

The Kansas man was last. At the end of fifteen hours, the furnace door was opened. Out walked the Kansas man mopping his face and saying: "Boy, if we get two more days of this hot weather, it'll ruin the corn for sure."

—*Capper's Weekly*



AT YOUR SERVICE

. . . materials and services available to Chaplains

Audio-visual News

A RICH CHAPEL SERVICE AT UNION Theological Seminary (N.Y.) is available "at low cost" in record form. The double-side, long-play record provides a brief sermon by Paul Scherer; prayers by the late Henry Sloane Coffin, Reinhold Niebuhr, and Henry P. Van Dusen; and Scripture lessons read by Coffin and Walter S. Davidson. The Seminary Choir, directed by Hugh Porter, sings notable anthems and leads the hymns.

Order from the Seminary Book Store, Broadway at 120th, N. Y. C.

Two recent films on American Indians gear in with the home mission study theme for Protestant churches in 1955-56:

Song of the Shining Mountains presents "the shocking truth about life on American Indian reservations. Sound, 16 mm., 28½ min. Color, $12.00; black and white, $8.00. Broadcasting and Film Commission, National Council of Churches, 220 Fifth Ave., New York, 1.

Indian American describes "how a missionary brings the message of Christ to white Americans who have exploited the Indians, as well as to the Indians themselves." Sound, 16 mm., 40 min. Cathedral Films, Inc. 140 N. Hollywood Way, Burbank, Calif.

Publications

NEW PAMPHLETS FROM FORWARD Movement Publications include *The Ten Commandments for Today* by Corwin C. Roach (12c), *What Is Man?* by Gardiner M. Day (5c), and *What Christians Stand For in the Secular World* by William Temple (10c). More than a hundred other pamphlets are available. Also, pamphlet racks (from $10.00 to $26.00, plus shipping charges). Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

The Armed Forces edition of the little temperance magazine *Alert* is again available to chaplains without charge from the Seventh-day Adventist War Service Commission, 6840 Eastern Ave., Washington 12, D. C.

A timely new Public Affairs pamphlet, *When Congress Investigates,* describes the legislative power of inquiry, its history, its usefulness, and its limitations, in a way that makes the issues clear. 28 pp., 25c. Order from Public Affairs Committee, 22 East 38th St., New York 16.

A Second Century Worship Service, with a Foreword by Bishop G. Bromley Oxnam, is available from Capital Church Publishers, P. O. Box 1646, Washington, D.C.

"Not a word is spoken by any of the characters that is not found in the writings of the Early Church."

Single copy, $1.00. In lots of 20 or more, 60c.

How to Lead Discussions deals with organizing a meeting, sharing responsibilities, airing program ideas, using drama, handling questions, etc.

Planning Better Programs tells how to eliminate obstacles, plan program content, discover group interests, set up goals, handle speakers or panels.

Both are 48-page pamphlets published by the Adult Education Association of the U.S.A., 743 N. Wabash Ave., Chicago 11, Ill. 60c each; two for a dollar.

"NO CROSS, NO CROWN"

There are some kinds of darkness that bring new light, and the tragedy on Golgotha was this kind of darkness. It shows you the Master's royal crown as you never could have seen it before.

We can think of this in terms of an eclipse of the sun. Only when the blinding brightness of the sun is blotted out can our eyes see the sun's "corona," or crown—that fiery atmosphere that is so much bigger than the sun itself. And only in the darkness of the cross can we see the crown of glory that had always been our Lord's native atmosphere.

—Graham G. Lacy, *Presbyterian Survey*, March 1955